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CONTINUATION:  
CLINTON KANAHELE & WILLIAM SPROAT  
INTERVIEWING JOHN CAMPBELL AT  
NIULII, KOHALA, HAWAII, JULY 5, 1970

JC: Noho wau me kela haole, kela hui. Ka'u hana wale no kau ma ka lio,

JC: I stayed with that haole, that company. My job was only to ride the horse, hele ma'o a maneinei, hele nana ka poe e hana, ka Filipino, pake kaka'ikahi; go there and here, go, check the workers, the Filipinos, the Chinese who were few; hele ana maluna o ka lio nana ana keia poe; hele ilalo, komo iloko o ka apana ko ride on the horse and check these people; dismount and go into the cane field e nana ai, pehea ka poe e hana mai nei, hiamoe ana paha kekahi poe. tocheck whether the men were still working or perhaps some of them were asleep. Kekahi manawa hele wale wau kekahi manawa hiamoe. "O oe, aole hele mai hiamoe, Sometimes I would simply ride by and sometimes find some asleep. "You, you don't come here to sleep e hana." Hele 'ku ana, hele 'ku ana i wahi keia poe. Hookahi mea nana but to work." Then I would move on, and move on to another group. One person e malama keia poe. Ina he umi keia poe kanaka nohoi hookahi mea e malama, would supervise these workers. If there were ten men one would be the foreman, kohu mea he supervisor like. Ma'o ku nei, elua haneli poe a oi o ka la, somewhat like a supervisor. Over there, there might be more than a hundred men, elua haneli kanalima, a ekolu haneli poe o ka la a'u i malama ai. Malama wau two hundred fifty, and three hundred men per day for me to supervise. I would i ko lakou helu, maopopo ko lakou helu, maopopo ko lakou inoa ia oe. keep their time, remember their numbers, and know their names. Nui kela hana me ko nana aku i ka ulu ana o ke ko, lu i ka paakai. Ka paakai That was plenty of work besides checking on the cane growth, fertilizing. The fertilizer mai South America, mai Chile. came from South America, from Chile.



CK: Pehea keia Pilipino i hou ia oe?

CK: What about this Filipino who stabbed you?

JC: Keia Pilipino moe iloko o ka apana ko. Holo oia, holo iwaho o ke alanui.

JC: This Filipino had slept in the cane field. Then he ran, ran out to the road.

Hele mai nohoi au, ike au i keia mea. Hele wau e nana, ua moe keia Pilipino.

I had indeed come and seen this thing. I went to look and this Filipino was  
 "O oe hele mawaho i ke alanui." Huhu maila kela Pilipino. Ka Pilipino i<sup>asleep.</sup>

"You, go out to the road." That Filipino was angry. The Filipinos

kela manawa aole lakou he poe naauao loa. He poe ahiu lakou, poe ahiu, huhu.

at that time they were not educated. They were a wild people, wild people,

"E hoi ae i ka hale e hiamoe ai, hoi ka hale e hiamoe ai." Hele mai kela<sup>easily offended.</sup>

"Go to the house to sleep, go to the house to sleep." That haole boss

haole haku, ike kela. Ina lohe oe kela leo o kela luna manao au e lohe

came and saw what infraction had been done. If you heard that voice of that boss,  
 ineinei hiki i Pololu. Nui ka huhu o kela haole o kiloi ia ke kala i ke alanui<sup>that voice I think</sup>

would be heard from here to Pololu. That haole would be intensely angry if<sup>water was being wasted on the road</sup>  
 (ka wai keia). Kela wai no ka mea ka wai o keia wai nei (kuai ia ka wai),

(this refers to water). That water because that water (was purchased water).

keia wai nei, olelo mai oia, "Kela ke gula, ke gula kiloi ia i ke alanui.

He would say regarding this water, "This is gold, gold being thrown on the road.

Poho o ka hui mahiko. The gold wasting gold on the road." He'd get after me.

The plantation loses. The gold is being wasted on the road." He would get<sup>after me.</sup>  
 Well, ua hoi 'kula keia Pilipino e hiamoe. Kela aole hiki ke alo ae,

Well, this Filipino went to his abode to sleep. That was something that could<sup>not be avoided,</sup>  
 ua hana ia ka hana e ka poe molowa. Molowa no ka lahui Pilipino o ia manawa,

as it had been the work of lazy people. The Filipino race was lazy at the time,  
 molowa, aole ike lakou i ka hana. Heaha la ka lakou hana i ko lakou wahi?

lazy, and did not know how to work. What did they do anyway back home?





Hele ana mai, hoouna wale ia. Kakahiaka hele mai, hora eono o ke kakahiaka

When they came they must have been sent indiscriminately. That morning I came  
at six o'clock

hele mai wau no ka mea hoala i ka poe koke i hele i ka hana, a ku ana nei

in the morning because I was to wake the men for it was almost time to go to  
work, and I was stabbed

keia wahi i ka pahi ma ke ano powa hoi.

at this spot with a knife like being robbed.

CK: Laki oe pili wale no kela wahi i hou ia aole pili kekahi wahi, i ka akemama paha.

CK: You were lucky you were only stabbed at that spot and not in another spot like  
perhaps the lungs.

JC: Pilikia, pilikia (WS: kokoke make) kokoke make, (oia?) kokoke make, pau,

JC: It was serious, serious (WS: almost died) I almost died (was that so?), almost  
died, I was done for,

a lawe ia au i ka haukapila. Mahape ia, mahape pilikia mai iloko. Komo

and I was taken to the hospital. Later, later infection set inside. Some

i kekahi ke anu iloko. Mahape kaha ia (infection) infection. Kaha ia

respiratory infection set in. Afterwards I was operated on to remove (the  
infection) the infection. I was cut open

a hemo mai ka palahehe mai loko nei. Kauka kepani ia, oki ia ka iwi-aaoa.

and the pus from inside came out. A Japanese doctor operated beside the ribs.

Hemo mai ka palahehe.

The pus then came out.

CK: Owai na kanaka o kela manawa, he kanaka hana, hana maoli? ke kapani? ke kepani?

CK: At that time who were the real industrious employees? the Japanese? the Japanese?

JC: Kepani, Pilipino, Pokoliko, Pake ia manawa, na lahui like ole, ka Pokoliko.

JC: Japanese, Filipinos, Porto Ricans, Chinese at the time, all kinds of races  
including the Porto Ricans.

CK: Poe ahiu no ka poe Pokoliko?

CK: Were the Porto Ricans wild?

JC: Ko lakou hiki ana mai i kinohi, yeah, poe houhou pahi no lakou. Hele no lakou

JC: Yes, when they first came; they were knife wielders. They went about

me ka pahi, makaukau. Ka lakou mea malama loa kela, a peia no ka Pilipino, pahi.

with a knife ready. That was something they always carried, and thus were the  
Filipinos, all knife wielders.



O ka pake aole; ke kepani, aole. Kela lahui Pilipino a hiki no i keia manawa.

The Chinese, no; the Japanese, no. That Filipino race is like that until this time.

Ano laka loa paha i keia manawa. (CK: Ua pau kela) ua pau kela ano ia lakou.

They are somewhat tame this time. (CK: That characteristic is gone) they have overcome that characteristic.

Ka Pilipino ame ka Pokoliko, pahi.

The Filipinos and the Porto Ricans were knife wielders.

CK: Ka Pokoliko mamua ahiu no ka Pokoliko (Oh, yeah, poe ahiu kela).

CK: Formerly the Porto Ricans were wild (Oh, yes, those were wild people).

Mai na halepaahao mai i lawe ia mai.

They had been brought from the penitentiaries.

JC: Mai na halepaahao mai, mai Spain mai lawe ia ileila. I o ko lakou wahi

JC: Had come from the prisons to which they had been brought from Spain. Over there was their place

hooahu kela. (CK: Apau, lawe ia mai i Hawaii nei) lawe mai ineinei

of disenchantment. (CK: Then, they were imported into Hawaii) brought here

he poe mea hana. Poe ahiu e like pu me ka poe Pilipino.

as laborers. They were wild like the Filipinos.

(CK: Keia poe Pilipino o lakou no . .) oia lahui no.

(CK: These Filipinos were . . .) that race was like the other.

CK: Mai ka hale paahao mai lakou (yeah) a mahope mai lawe ia mai na Ilikano.<sup>1</sup>

CK: They had been brought from the prisons (yes) and later came the Ilikanos.

Poe oko'a o lakou. Maikai lakou (yeah).

They were different breed of people. They were good (yes).

JC: Ka poe Ilikano oi a iki lakou. Keia poe mamua i hiki mai ahiu. Aia ka'u pilikia.

JC: The Ilikanos were better. Their predecessors were wild. There was my disaster.

Laki paha ko'u ola a hiki i keia manawa (WS: kokoke make) kokoke make.

Fortunately, I am still alive until these times. (WS: you almost perished)

<sup>1</sup> Ilikanos came from Luzon island. They came after the Visayans. almost died.





WS: I heard the story. Lohe wau i kela moololo mai ko'u Papa.

WS: I heard the story. I heard that story from my father.

JC: Mai leila mai, mai ka pau ana mai kela hui, olelo mai ka mahiko aohe hiki

JC: From there on, from the time I was let out by the company the plantation told me they could not ke malama ia'u no ka mea mahape makemake keia poe aole makemake keia poe employ me because these people might want me or these

Filipino e noho wau maleila, nui loa ko lakou hana no ka mea makaala loa wau.

Filipinos might not want me to assume my former position because I was extremely diligent causing them to increase their work. Poe molowa e hana no. Kekahi manawa ekolu haneli ka poe e hana ma ia'u o ka la.

Those who were lazy had to put out. Sometimes three hundred men worked with me in a single day. Ke hoi ka la kalai ma'u, kalai ma'u (nui maoli) ekolu haneli. Owau hookahi

On a day basis (not contract basis) I would have 300 (a very large number) weeding. I was the only wale ka luna. Ka poe haalele ua molowa mai. Paipai akula oe e eleu mai,

foreman. The lazy ones would quit. You would have to encourage the men to be lively, eleu mai. (CK: Hoohalahala lakou) oh, hoohalahala lakou. Aole kekahi

to be industrious. (CK: They would complain) oh, they would complain. Other-pomaikai ka hui. Owau no kahi pilikia no ka mea (CK: hou pahi ia)

wise the company would not benefit. I was the one that met disaster because (CK: of being stabbed)

hou pahi ia. "Koe no au me ka pahi," ka olelo kela o ka poe mea, Filipino, of being stabbed. "I was singled for the knife," the Filipinos would say,

"Koe no wau me ka pahi." Nawai? na ka pahi. Nawai kela? Na ka lahui Filipino.

"I was singled for the knife." By whom? by the knife. Who said that? The Filipino group.

CK: Pehea, nui na haoles ma keia wahi mamua?

CK: Were there many haoles in this area before?

JC: Nui ka haoles, nui ka haoles, haoles keia wahi, haoles aku nei, haoles.

JC: There were many haoles, many haoles in this area, haoles next to here, haoles.



Nui, piha haole keia wahi o Kohala mamua, na mahiko, noho ilalo o na mahiko.

Many, this place of Kohala was full of haoles before, living on the plantations  
and under plantation management.

Loaa ia oe iloko o ka halewili, engineer, sugar boiler. A he haole no

You would find them in the mills as engineers or sugar boilers. There would be  
a haole  
maleila kekahi. Mawaho ae he luna haole; timekeeper poe haole wale no,

there also. Out in the fields were haole foremen; timekeepers were haoles only,  
ma na hana nui kiekie.

haoles occupying big and high positions.

WS: Elima mahiko i Kohala nei (elima). Noleila, nui.

WS: There were five plantations in Kohala (five). Therefore, there were many  
haoles.

JC: Elima ia manawa. Ohana nui no, haole.

JC: There were five at the time. There were many haole families.

CK: Mahea lakou i hoonauao ia, ka lakou poe keiki?

CK: Where were they educated, their children especially?

JC: A, hookahi halekula haole ineinei i ka wa liilii no. Pau no, lawe kahi e.

JC: Ah, there was a school here for small haole children. Then, they were sent away.

Ma Amelika kahi i hoonauao ai. Aole hele i ke kula ma Hawaii nei. No, no,

Some went to the mainland to be educated. They did not go to school on Hawaii.

No, no,  
aohe hele. Ko makou wa i hele ana i ke kula he kanaka wale no e hele i ka

they did not go. In our time attending school only Hawaiians went to the local

halekula me ke kepani, yeah. A pau loa keia poe haole o ka poe mahiko,

school; Japanese also, yes. All these haoles on the plantations,

ohana keiki haole, ka poe haole, hele i kula haole no iwaho nei i Kapaau

the haole children, these haoles, attended a school for haoles out here at

Kapaau  
ka wa liilii. A nui ae, a hoouna ia i Kaleponi i ke kula; hoouna i Honolulu

when they were small. When they grew up they were sent to California to school;  
or sent to Honolulu

i Punahou (Punahou) i Punahou ia manawa. Aole hele keia kula nei.

to Punahou (Punahou) to Punahou School at the time. They did not attend the  
established local

school.





O ka lahui Hawaii wale no, lahui kepani, a he pukiki, oia wale no.

Only Hawaiian people, Japanese people, Portuguese, only those.

CK: Nui na Pukiki o kela manawa? poe Pukiki?

CK: Were there many Portuguese at that time? Portuguese?

JC: Nui, nui ka Pukiki ia manawa noho ka mahiko. Koe keia mahiko, aole Pukiki,

JC: Many, there were many Portuguese at the time working for the plantations.  
 elua paha family, ekolu paha. Except this plantation, hardly any Portuguese,  
 Ka hapanui ai 'ku i waho. Nui ka poe Pukiki i  
 Hawi.  
 perhaps two families, perhaps three. Most of them were outside. There were  
 many Portuguese at Hawi.

CK: Pehea male no na kanaka i na Pukiki kela manawa?

CK: Did the Hawaiians and the Portuguese inter-marry at that time?

JC: Mahape mai (mahope mai), mahope mai male huikau, male pake, male kepani.

JC: Later, (later), later there were inter-marriages, some marrying Chinese,  
 marrying Japanese.  
 Pukiki aole, ka 'ikahi ko lakou male i na lahui e.  
 Portuguese no, only a few of them married into other races.

CK: Male no lakou ia lakou iho?

CK: They married among themselves?

JC: Oia iho no; peia no ke Kepani; peia no ka Pake. Ka poe Pake kuai lakou

JC: It was so; thus were the Japanese; thus were the Chinese. The Chinese, they  
 would purchase  
 ka lakou wahine mai Kina mai, kuai, kuai ka wahine.  
 their wives from China, they would purchase their wives.

CK: He nui no na Pake male i na wahine Hawaii?

CK: Were there many Chinese marrying Hawaiian women?

JC: Poe hiki ole ke loa ka wahine male ka Hawaii. Oia ke kumu laha ka Pake,

JC: Those who could not acquire Chinese married Hawaiians. This is the reason the  
 Chinese blood has spread,  
 hapa-pake. Nui, nui ma keia aina. Nui ka hapa-pake ma keia aina. Kela manawa  
 resulting in many part-Chinese. There are many, many on this land. There are  
 many part Chinese on this land. At that time  
 haole, hapa; nui na hapa-haole. Puka 'ku nei makou.  
 there were hapa-haoles, many hapa-haoles. We were they.



CK: Nui na hapahaole.

CK: There were many hapa-haoles.

JC: Nui lakou, pake, hapa-haoles, Pukiki.

JC: There were many of them, also Chinese, hapa-haoles, Portuguese.

CK: Poe Kepani ka mea kaka 'ikahi loa na Kepani male i na poe ea'e.

CK: With respect to the Japanese only a very few Japanese married out of their race.

JC: Aole lakou male, ei-wale-iho-nei-no, a mahape nei male. Ke Kepani like pu.

JC: They wouldn't inter-marry, only recently, only way afterwards did they inter-

Hele mai no na wahine hiki i Honolulu, a hele ileila e <sup>marry.</sup> male ai, a hoi mai me ka wahine.

Japanese women would come to Honolulu and the men would go there to marry them, and return with their wives. Kauoha ia Iapana. (CK: Hoouna aku i ke kii, a hoouna mai lakou i ke kii.)

They had to send to Japan for wives. (CK: They would send their photographs, and the women would send their pictures.)

Kekahi manawa hele mai ka wahine he opiopio, ua elemakule keia, ua keokeo i ka lauoho.

Sometimes a young woman would appear, and her opposite would be an old man with white hair.

(CK: Kuaki no keia wahine). A kekahi manawa hoi no keia poe wahine,

(CK: This woman would be disappointed). Sometimes these women would return,

a hele mai no lakou hana. Hana wau i Paulo mamua. He elemakule Kepani keia.

and some would work here. Formerly, I worked at Paulo. This was an old Japanese.

Makemake nohoi kana wahine kauoha. I ka hele ana mai, auwe, opiopio keia wahine,

Desiring a wife he had sent for one. Upon arriving, auwe, this woman was young,

he wahine nui, ua elemakule keokeo ka lauoho o keia Kepani. Ka hana nei o

a big woman, and this Japanese was an old man with white hair. The work

keia Kepani ka hana malama alahao, malama alahao. He eono paha poe mea.

this Japanese was doing was looking after the railway. Possibly six men were with him.

Hele mau ana i na la apau loa e malama i ka alahao no ka mea ka lawe ana mai

Every day he would go out to work on the tracks because the transporting

o ke kopaa mailuna no o ke alahao i lawe ia i ka halewili. A hana au ileila,

of the sugar cane was by railroad to the mill. And I worked there,



kaupauna ka'u hana, kaupauna i ke ko ho'e maluna o ke kaa. (Ihea keia?)

weighing being my job, weighing the cane that had arrived on the cars.

(Where was this?)

Paulo, Paulo. Hana wau kela makahiki ia wahi elua makahiki a oi, kaupauna.

Paulo, Paulo. I worked there for more than two years, weighing.

A pau nohoi o ka hana o ka halewili hele iwaho he luna, a hele kikola.

After the harvesting season and the mill shut down I would go outside to work  
as a foreman, and to take time.

CK: A hiki mai keia wahine a ike mai i keia elemakule.

CK: So this woman arrived and saw this old man.

JC: / Hiki mai keia wahine,  
hele mai ana a ike. Owau ke olelo Kepani. So hele mai keia wahine

JC: / This woman having arrived  
she came and met him. I talked Japanese. So this woman came

a lawe hele ia waho e hana ai me ka poe wahine Kepani. Hele wau, hele wau

and was taken out to work with the Japanese women. I went, I went

e kii ka helu o ka la. Keia wahine nui. Ninau wau i keia luna, "Mahea ke kane?"

to take the day's time. This was a big woman. I asked the foreman, "Where is  
her husband?"

Mea mai nei, "Hana i ka railroad." (Olelo oe ma ka olelo Kepani.)

He replied, "He is working on the railroad." (Speak in Japanese.)

CK: Ha'i oe ma ka olelo Kepani.

CK: You speak in the Japanese language.

JC: Ninau wau kela.

JC: I asked for that information.

CK: Keia manawa i paa iloko nei, heaha kau mea i olelo ai ia lakou ma ka olelo  
Kepani?

CK: To have it recorded this time, what did you say to them in the Japanese language?

JC: Ninau 'ku wau i keia luna, "He, this komisun, where Itoko?" "O Itoko

JC: I asked this foreman, "He, this komisun, where Itoko?" "O Itoko

work isamishi." She says he is working on the railroad. "O shi wakaino."

work Isamishi." She says he is working on the railroad. "O shi wakaino."

(CK: Oia kau i olelo ai) i kela luna <sup>Kepani,</sup> "Wakai no a-re (elemakule)

(CK: It was what you said) to that foreman, "Wakai no a-re (old man)





a-re jisendo a-re no, jisun kame shiroi though." Akaaka loa keia luna Kepani.  
 a-re jisendo a-re no, jisun kame shiroi though." This Japanese foreman laughed.  
 Keia Kepani kamaaina no keia Kepani luna, wahi kikoola wau. Ninau wau  
 This Japanese, this Japanese foreman was used to my being impertinent at times.  
 ka inoa o keia wahine. Olelo mai, "Auwe, o aiya." <sup>I asked</sup> Olelo Kepani wale no wau,  
 for the name of this woman. He said, "Oh, I am astounded." I only conversed  
 in Japanese,  
 olelo Kepani nei.  
 we conversed in Japanese.

CK: Pehea keia wahine, noho oia, aole oia i male keia kane?

CK: What about this woman, did she stay and did she not marry this man?

JC: Aole hiki, ua male oia i o. Hele wale oia i male i Honolulu. Honolulu mai

JC: Couldn't, she had already married over there. She had only come to Honolulu  
 to be married. From Honolulu  
 hoi mai oia hana ineinei. Mahape keia wahine makemake ka bookkeeper  
 she came here to work. Afterwards, the bookkeeper wanted this woman  
 i wahine hana hale, hana iloko o ka laua hale no ka mea kana wahine ma'i mau.  
 to work as a domestic servant, to work in their home because his wife was  
 always sick.  
 Noleila, hele wau olelo i keia kane lauoho keokeo, "You, okasun, more better  
 Therefore, I went to talk to this white haired man, "You, okasun, more better  
 bookkeeper like, though, house inside hanahana, no go outside hanahana."<sup>1</sup>  
 bookkeeper like, though, house inside hanahana, no go outside hanahana."  
 "Nau no yen? nau no yen? (How much money?) Olelo 'ku nei au, "By and by  
 "Nau no yen? nau no yen? (How much money?) I said, "By and by  
 he tell you." "No can." But pau kela. A olelo 'ku nei wau i kela Kepani,  
 he tell you." "No can." That was all. And I said to that Japanese,  
 "Oi, luna san, my place stop." Makou luna, poe luna, poe luna haole.  
 "Oi, luna san, my place stop." We were foremen, foremen, haole foremen.

<sup>1</sup>  
 "Hanahana" means "to work."





Owau wale no kahi luna kanaka, kikola ka'u hana. Eono keia poe haole;

I was the only Hawaiian luna, my job being that of a timekeeper. There were  
six haoles;  
luna Pokoliko, luna Kepani, nui na luna, a luna hoki, mea malama hoki,

a Porto Rican foreman, a Japanese foreman, many foremen, such as a mule foreman  
who looked after mules,  
oia ano luna, a luna nohoi o ka poe halewili maleila, poe haole kekahi.

and such foremen, and also a foreman of those who worked there in the mill,  
also other haoles.  
Olelo 'ku nei wau ina loa keia poe Kepani keia poe haole apau loa,

I said if this woman could work for these Japanese, all these haoles,

na keia wahine e hana ko makou lumi, holoi ka lole, a ma ka mahina nohoi makou

this woman to clean our rooms, wash the clothes, and by the month we would indeed

e uku ai, aleila loa no kana kala, aole hele iwaho kela wahine no ka mea  
that woman

pay her, then she would earn enough and/would not have to work outside because

he wahine u'i loa kela i loa kela pupuka (elemakule), elemakule,

she was a beautiful woman for that ugly (old man), old man,

oia ka olelo ana. Mahape hele hana me ke kupakako keia wahine. Ae kela kane

as it were. Afterwards, this woman went to work for the bookkeeper. That  
husband consented  
e hele ileila. Mahape hele mai hana ko makou lumi. Hookahi no lumi oe e

for her to go there. Later, she came to clean our rooms. There was one room  
for you to  
hiamoe ai. Holoi ko makou lole, hana ko makou moe. Loa ka nui o ke kala

sleep in. She washed our clothes, fixed our beds. This woman earned a goodly  
o keia wahine, kokoike like pu ke kala me ke kane. O makou ekolu kala o ka  
mahina.

amount almost the same amount as her husband's. Each of us paid three dollars  
a month.

Elima poe loa iaia unitumalima, unitumawalu kala. Hana me kela bookkeeper.

Five men would pay her fifteen, eighteen dollars. She worked with that book-  
keeper.

Kokoike like pu o ke kala me ke kane. A hoi oia, kuke no keia poe i ka ahiahi

Her earnings were almost the same as her husband's. Then she would go home  
and cook for these men in the evening,

nana e kuke. Ala kakahiaka i ka wanaao nana i kuke ai na keia poe hana

she would cook. Rising at dawn she would cook for these working men



me kela kane. Nui ke kala o kela wahine, oi aku mamua o kela kane.

and her husband. That woman had plenty of money, more than that of that husband.

(CK: A noho like no lau?) noho like no, noho like no i hookahi camp.

(CK: And they lived together?) lived together, lived together in one camp.

A nui o makou. A pehea loa i hele mai keia wahine, he makapo. Aika, he like.

We were many. Why did this woman ever come, she must have been blind. And yet,  
there had been an agreement.

CK: Lohe au nui na keiki hapa, hapa Kepani, hapa haole o kela aina o Hamakua.

CK: I used to hear that there were quite a few halfbreed children, half Japanese,  
ia half haoles in that land of Hamakua.

JC: Ko'u wa e noho ana aole ike ia, aole ike ko'u wa e noho ana i ka hui o Paulo.

JC: During my time staying there I did not notice it, did not notice it in my time  
living on the Paulo plantation.

Aole wau i ike kela hapa.

I never noticed these halves.

CK: Lohe wale no wau, pololei paha kela aole paha?

CK: I had only heard, true perhaps or not perhaps?

WS: A ua noho pu keia wahine me ke kane elemakule?

WS: And this woman lived with this old husband?

JC: Mahape, mahape noho kela wahine elua makahiki wale no i noho ileila.

JC: Afterwards, afterwards that woman lived there only two years.

Olelo mai nei keia wahine oi aku kona kala mamua o ke kane no ka mea

This woman disclosed her earnings were more than her husband's because

keia poe ana i kuke ai, uku, uku iaia. Kela wahine, kela wahine malama kela  
kala.

these people she cooked for, paid, paid her. That woman, that woman accumulated  
that money.

Mahape olelo mai oia ia makou na poe luna makemake ana oia e hoi ia Iapana.

Afterwards, she said to us foremen she wanted to go back to Japan.

Loaa no nui kana kala, makemake oia e hoi. Ua manao 'hola makou ke hoi kela  
wahine

Having amassed her money she wanted to return. We had concluded if that woman  
returned



aole oia makemake keia kane. Ina hoi, a hoi loa ileila, hele aole makemake  
 she did not like this husband. If she returned, she would return for good  
 because she did not like  
 kela elemakule (WS: holomalu). Koe aku ia. Ua holomalu paha, but ike no wau  
 that old man (WS: surreptitiously running away). I don't know. She probably  
 sneaked off, but I remembered  
 i ka haalele ana ileila a hoi. Elua makahiki wale no i noho ai. Ua loa ka eke  
 her leaving there and returning to Japan. She had stayed here only two years.  
 That woman had  
 o kela wahine (piha ka eke) yeah, piha ka eke, hui pu me ke kala o ke kane e hoi.  
 a bag full (bag full) yes, bag full, including the money her husband gave for  
 her return.  
 Olelo paha keia wahine e hoi ana oia a pehea la, ua hoi mai paha? Aohe au  
 maopopo.  
 Perhaps this woman said she would go and return, perhaps she did return. I  
 don't know.  
 Aohe nae makemake loa keia wahine, aole loa ke keiki. (CK: No ka elemakule  
 However, this woman was dissatisfied not having any children. (CK: Perhaps  
 paha ke kane?) elemakule paha. "Pau ka pono o Kakina", oia ia olelo.  
 because the husband was old?) old perhaps. "Kakina's capabilities are gone"  
 is the saying.  
 Olelo huna keia (CK: heaha kela olelo, heaha kela olelo au i olelo mai nei?)  
 This is a figure of speech (CK: what does the figure mean, what does the figure  
 you have uttered mean?)  
 "Pau ka pono a Kakina," (a Kakina). Olelo keia na ka poe Hawaii.  
 "Kakina's capabilities are gone," (Kakina's). This is an oldtime Hawaiian saying.  
 Pau ka nalowale keia manawa. Ua nalowale keia manawa. Aole nalowale ia'u,  
 These sayings are now lost. They are lost these times. I have not forgotten  
 them,  
 ai no ia'u a hiki keia manawa. Ke malama nei no wau. "Pau ka pono a Kakina"  
 they are still with me until these times. I still observe them. "Kakina's  
 potential is over."  
 (a Kakina). Olelo mai la, ua pau (pau ka pono); aole hiki ke loa.

(Kakina's). This figure says it is gone (capacity gone); cannot attain.

CK: Pehea kamaaina no oe me na ano olelo me kela, kekahi mau olelo?

CK: Are you acquainted with such allusions besides the one above?

WS: Keia mau olelo kaulana o ka poe Hawaii.

WS: The Hawaiians were renowned for these sayings.







JC: Kekahi mea kapulu loa.

JC: Some are too vulgar.

CK: Aole kaua i makemake e komo ka mea kapulu iloko nei, ka mea maikai wale no.

CK: We don't want the vulgar to be recorded in here, only that which is wholesome.

JC: Aohe maikai komo ka mea kapulu maleila, na olelo maikai wale no o kela poe.

JC: It is not desirable for the unclean to be recorded there, only the good sayings  
of those oldtimers.

Kela poe ke olelo kapulu i keia manawa i paa ia'u ka manawa opiopio, aole

Those improper sayings of these times which I knew when I was young,

lakou i ike ia mea. Kekahi manawa olelo oe kela olelo ano'e, "Heaha kena ano  
olelo?"

they today don't know them. Sometimes when you utter a figure of speech, the  
reaction would be "What is that kind of speech?"

Pau 'hola no maleila. Kela ka'u hana o Paulo kela maleila. Nui loa ka poe

The conversation would stop there. That was my work at Paulo, a sort of linguist

ike ka mea aohe ike i ka olelo Kepani. Ka poe Kepani, kamailio au, hele.  
Many people

knew how to talk but did not know the Japanese language. I would talk to the  
Japanese and they would cooperate.

Kekahi Kepani haalele i ke keiki, he elima keiki paha, no lalo o Kapoho (Puna).

A certain Japanese left his children, five youngsters perhaps, who were living  
at Kapoho (Puna).

Keia Kepani, he Kepani nui keia. Hele paha i ke kauka a olelo ia ke kauka

This Japanese, this was a large Japanese. He must have been to a doctor and the  
doctor declared

ua loa ka ma'i kaawale. Kii wau i keia Kepani iloko o ka laau. Ka hana

that he had leprosy. I went into the forests to apprehend this Japanese. His

oki ohia, oki wahia, kuai. Hana i ka mahiko oki wahia kana hana.

occupation was cutting ohia wood, for gain. He was an employee of the plantation  
assigned to wood cutting.

Kii wau kela kanaka, olelo Kepani. Ae, ae oia, hele i Molokai. Hiki.

I went to get that man speaking to him in Japanese. He consented to go to  
Molokai. Okay.

A oia ua loa kela ma'i. Hele nae oia a hiki i Molokai. Mahape,

He did have the disease. He did go to Molokai to the leper settlement. Later,

hele me keia kanaka mai Honolulu mai i noho i ka hale o Mohalu, kana hana ia

I went with this man from Honolulu from the Mohalu receiving station, his job  
being



e hele nana i na poe i hemo mai mai Kalawao mai, mai Molokai mai. He Hawaii,  
to follow up on those who had been released from Kalawao, from Molokai. He  
was a Hawaiian,  
Kikila oia kona inoa. Hele mai a hui me ia 'u, a hele wau kuhikuhi.

Kikila, it was his name. He came and met with me and I showed him around.

Ua hoi mai kahi poe, ai Honolulu kahi noho ai. "Ai i mea kahi noho ai."

Some of these people had returned living in Honolulu. "So and So lives over there!"

Maopopo no oia kainoa o keia poe, kahi i noho ai aole maopopo, a hele mai ia 'u.

He knew the names of these people, but did not know where they stayed, and came  
to me.

Owau no ka papa-ola a hele maua e nana owai, owai. Me mai ana keia Kepani

As I was the Board of Health agent we would check on this or that person.

There was a Japanese at  
no Kapoho. Hele oia ike kela ohana ame ka wahine. "Mea mai ana kela wahine ia 'u

Kapoho whom he discussed. He had gone to see that family and the wife. "That  
woman told me

ke wau i hiki ileila, kana hana o ke kane i Molokai ilalo o Kalaupapa, hanai

if I got there the husband's job on Molokai down at Kalaupapa was raising

puaa, hanai puaa, ka puaa kuai (ka poe ma'i) kuai ka poe ma'i, puaa kalua<sup>1</sup>

hogs, raising hogs, hogs for sale (to the patients), sale to the patients,  
hogs to kalua

oia ano." Nui ke kala i loa, hooana i kela ohana. A noho kela Kepani ileila

and such." Much money was being realized and sent to that family. That Japanese  
stayed there

a mahape ano maikai paha kela ma'i, hoi mai oia. Ka wa i hoi mai ai

and later that disease was probably arrested and he returned. The time he  
returned  
aole wau i ike iaia. Ua hoi mai au i keia wahi nei papa-ola no keia wahi.

I did not see him. I had returned to this place as local agent for the Board  
of Health.

Nui, nui ka poe a'u i lawe ai i Molokai. Pilipino ka lahui maka'u loa ia

Many, many persons did I take to Molokai. Filipinos were the group of greatest  
concern

kela mahope lele iloko o ke kai. Paa ia iloko o ka lumi. Pukiki, ah,

for fear they might jump into the sea. They were confined to their rooms.

The Portuguese,  
Pukiki, ah, bad, hard. Paakiki kela lahui. Poe makua makemake no e hele pu.

the Portuguese were a hard lot. That race was difficult to handle. The parents  
would insist on going along.

<sup>1</sup> kalua pig is pig roasted underground.



Aole ae ia. "Hele no oe a hiki ka moku, aohe ae ia oe e hele."

Were not admitted. "You can go until the steamer, but you cannot go aboard."

A hiki ka hookau maluna o ka moku nui. Kela moku, moku ukana mai Kona mai, They would advance until the patient was taken aboard the steamer. That steamer, that was a freight boat from Kona, a mai Hilo i lawe, lawe mai, mai Kau i lawe mai, mai Puna lawe mai Mahukona nei. and patients would be brought from Hilo, from Kau, from Puna to Mahukona.

(CK: Moku ukana kela) moku ukana. Hookahi kolohe ia e a'u, kolohe ia i a'u

(CK: That was a freight boat) a cargo ship. One time I fooled them, I fooled

ka moku, o Maunakea, o Maunakea steamer. Kela papa-ola e noho ana i Hilo

the steamer Maunakea, Maunakea. That Board of Health agent living in Hilo

o Caceres, you know, Caceres, the old man (Joe). Hookahi ma'i, he kanaka.

was Caceres, you know, Caceres, the old man (Joe). This concerns a certain patient, a Hawaiian Olelo mai ke kauka he ma'i lepela, maneinei ma ka a'i, no Hilo, Hawaii, wahine.

The doctor had discovered leprosy, here on the neck, the patient being from Hilo, a Hawaiian woman.

Nana 'ela au ma'i i'o no. Ha, mea mai o Caceres, "E lawe oe keia ma'i i

I observed she was really sick. Caceres said, "You take this leper to

Mahukona." "Ho, hookau i Maunakea." "Oh, aole hiki, kapu, ai kela puke maanei."

Mahukona." "Ho, put her on the Maunakea." "Oh, that cannot be done; it is prohibited, so says the book here."

Olelo wau iaia, no, hele wau kii lei, poe kuai lei. Olelo wau i Caceres,

I told him, no, I would fetch a lei from the lei vendors. I said to Caceres,

"Hele kaua e kuai lei (hookau), kau maluna o ka a'i, nana oe aole poe ike."

"We go and purchase a lei (and put on), put it on the neck, and nobody will see the infected spot."

"Teya!" mea mai "kolohe maoli oe, kolohe." "E hookau maluna kela moku,

"Say," he said, "you are surely a rascal, a rascal." "Put her aboard that ship,

never mind;"(kau) kau, holo i Honolulu. Komo 'kula i ka kelekalapa. Ia manawa

never mind;"(and was put aboard) put aboard, and she went to Honolulu. A telegram was sent. At the time no more telephone, kelekalapa. Kii ia maila a lawe i 'kula.

no more telephones, only wireless. Having arrived in Honolulu she was taken to the hospital at Mohalu.





Mahape, mau pule mahape, ho'e mai keia kanaka o Kikila, hoi mai kela wahine.

Later, several weeks later, this man, Kikila, arrived, that woman having returned.

Aole loa, aole ma'i, kela hoohuai wale no keia poe kauka, ike ano eleele,

She did not have leprosy; the doctors had only examined her and seen the somewhat  
black area  
a hoouna ma'o e hoohuai. Lawe ia ke koko (aole ma'i) (aole ma'i) hoi hou.

and had her sent over there to be further examined. The doctors in Honolulu  
had taken a blood test (no leprosy) (no leprosy) and sent  
Hele mai kela kanaka o Kikila a hele mai a hui me ia'u me Caceres. her home.

That man, Kikila came and met me and Caceres.

"E, hoouna ia kela wahine i o, a nana ia mai, aole ma'i." Kela Caceres,

"Say, that woman was sent over there, was examined, no leprosy detected."

ke poo, noke mai nei ke akaaka. "O oe, aole pilikia. Iai akamai, akamai oia.  
That Caceres,

the headman, laughed heartily. "You, no trouble. He is smart, he is smart.

Hookau ia ka lei, o ia ka puka i o. Huna ia kela eleele maneinei."

Putting a lei on he gets her to Honolulu by the Maunakea. The lei concealed  
that black spot here."

"Ho," olelo mai o Kikila, "kolohe maoli oukou (kolohe)." Olelo mai o Caceres,

"Ho," said Kikila, "you guys are real rascals (rascals)." Caceres retorted,

"E Campbell nana i hana kela hana, i ka lei, kuai ia ka lei, hookau ia maleila,

"Campbell is the person who did that job of buying a lei and putting it on here,

kau maluna o ka moku o Maunakea, puka i Honolulu" (Fono no kela hana ou).

and putting her aboard the ship Maunakea bound for Honolulu." (That deed of yours  
was proper).

Hoi mai kela wahine aole ma'i. Nui na hana aole pilikia, loa ka mea e akaaka ai.

That woman came back there being no leprosy. Much had been accomplished no ill  
consequences resulting, and there was much to laugh about.

Noho au i Hilo, a noho wau i Hamakua, i Hilo.

I stayed in Hilo, I stayed at Hamakua, and in Hilo.

CK: Kamaaina no oe i keia ohana o Sproat ma?

CK: Are you acquainted with this Sproat family?

JC: O, kamaaina wau kona makuahine kumukula mamua (ae). Kona makuahine he kumukula

JC: Oh, I know his mother who was formerly a school teacher (yes). His mother was  
a teacher





(CK: ma Pololu) Pololu. (CK: Nui na kanaka maleila mamua?) Oh,  
 (CK: at Pololu) Pololu. (CK: Formerly, were there many people there?) Oh,  
 piha kanaka o kela wahi, piha pake. Ka mea i puka mai ai, he poe hapa-pake.  
 that place was full of people, full of Chinese. What came forth were half-  
 Chinese.  
 (WS: Kanu laiki) kanu laiki ka poe pake maleila. (CK: Kona makuahine  
 (WS: They planted rice) the Chinese planted rice there. (CK: His mother,  
 oia ke kumukula maleila) yeah, kona makuahine.  
 she was the teacher there) yeah, his mother.

CK: Heaha ka hana o kona makuakane o Sproat kela manawa?

CK: What kind of job did his father, Mr. Sproat, <sup>have</sup> at that time?

JC: Kela manawa, o, hele, hele mai oia mai Amelika mai, noho ana oia ma Waiki'i.

JC: At that time, he had just come from America and <sup>he</sup> was living at Waiki'i.

Yeah, Bill?

Isn't that so, Bill?

CK: I keia manawa aole male i kona makuahine?

CK: At this time he had not married his mother?

JC: Aole male ia manawa, aole male. He kumukula no oia. Aohe male kela makuahine  
 o oi nei,

JC: At the time she was not married, not married. She was a teacher. That mother  
 of his had not married,  
 aale male. Kamaaina wau. Ko'u wa kamalii hele maleila i ka hukilau.

not married. I knew her well. In my youth she would come there to the hukilau.

WS: Thea i kukulu ia ka hale kula i Pololu? ihea?

WS: Where was the school built in Pololu? where?

JC: Auwe, kela iho lalo, kela uwapo, maleila kela halekula maleila. Hookahi lumi,

JC: Auwe, at that last dip, at that bridge, there was the school. One room,  
 one building, small school.

one building, a small school it was.



WS: Olelo mai oia maleila no ka halekula.

WS: She said there was the school.

CK: A'o ma ka olelo haole? A'o ma ka olelo haole?

CK: Was instruction in English? Was instruction in English?

JC: Yeah, ka olelo haole.

JC: Yes, in English.

CK: No ka aupuni kela halekula?

CK: Was that school for the government?

JC: No ke aupuni. Ko ia nei makuahine ke kumukula maleila, yeah.

JC: For the government. His (William Sproat) mother was the teacher there, yes.

CK: Ike no oe, ike no oe kana mau keikunane, o kela ohana?

CK: Did you know, did you know her brothers, of that family?

JC: Kamaaina, oluna nei nui kela ohana. Kona poe uncle (CK: owai? ha'i mai oe,

JC: Acquainted, many of that family lived up here. His uncles (CK: who? you name them,  
i komo iloko nei.) Moke kekahi, Moke, Moke Raymond, Moke Ramon, oia kainoa.

so they will be recorded.) Moke was one, Moke, Moke Raymond or Moke Ramon, it  
(Owai hou?) was the name.

He inoa Paniolo./ A Kaonohi kekahi. (WS: Aole wau i ike iaia.) Aole oe ike  
iaia.

They were Spanish names. (Who else?) Kaonohi was one. (WS: I never saw him.)

(WS: Hoi i Kaleponi) O Jack kekahi, Jack. (WS: Aole wau i ike iaia.) Kama,  
You did not know him.

(WS: He had moved to California). Jack, Jack was one. (WS: I never met him.)

ike oe ia Kama? (WS: Ike au ia Kama.) (CK: A o Pua) (WS: Pua) Pua, make, ua  
Kama,

did you know Kama? (WS: I knew Kama.) (CK: And Pua) (WS: Pua). Pua, dead,

moe oia keia wa. Ai malalo nei i noho ai. Ua pau oia, moe, ua moe oia.

he is asleep this day. He used to live below here. He is gone, asleep, he is  
asleep.

(WS: Kiwiko) Kiwiko, Kiwiko kekahi. (CK: Kela mea olelo Paniolo mau mamua?)

(WS: Kiwiko) Kiwiko, Kiwiko was another. (CK: That person who always spoke  
in Spanish before?)



(WS: Ramon) Ramon (WS: Ramond) Ramond, yeah. (CK: Maleila lakou i noho ai?)

(WS: Ramon) Ramon (WS: Ramond) Ramond, yeah. (CK: There they stayed?)

A koe aku ia. Ko lakou wahi i puka mai, mai leila mai kela wahi.

I don't know. Their place from which they emerged was that place.

WS: O Moke ame Ramon i Honolulu, a hoi hou.

WS: Moses and Ramon spent years in Honolulu and returned again.

JC: Hoi hou a moe (WS: moe i Pololu) moe i Pololu. Oia na mea i hele i Honolulu

JC: Returned again and died (WS: died at Pololu) died at Pololu. They were the  
ones that dwelt in Honolulu  
kela-moku a pehea la, iluna o ka moku (WS: Kukui, Kukui), moku lighthouse,  
Kukui.  
and worked as sailors, what else, on the ship (WS: Kukui, Kukui), lighthouse  
tender, S.S. Kukui.

CK: Kamaaina no oe i na makua o kona makuahine, ko ia nei makuahine?

CK: Were you acquainted with the parents of his, Sproat's, mother, his mother?

JC: Kamaaina, Ramona me (WS: Malie, Malie) (CK: ma ka aoao Hawaii) (WS: o Kainoa),

JC: Knew them well, Ramon and (WS: Malie, Malie) (CK: on the Hawaiian side)  
(WS: Kainoa),  
kela kupunawahine o lakou nei, ka kupunawahine o keia ohana (WS: o Kainoa)  
that grandmother of theirs, the grandmother of this family (WS: Kainoa)  
o Kainoa (WS: Kainoa).

Kainoa (WS: Kainoa).

WS: Kamaaina no oe me Kauai?

WS: Were you acquainted with Kauai?

JC: O Kauai, e, ka wahine kela o Kahipa, (WS: ae), ka wahine o Kahipa.

JC: Kauai, yes, that was the wife of Kahipa, (WS: yes), the wife of Kahipa.

Kela kanaka o Kahipa, he makemake no ia i kela kanaka. Hele oia i kela halepule  
That man, Kahipa, that man was held in high esteem. He went to that church  
o Kalahikiola. Oia, lohe wau i kela kanaka ko'u wa opio, ke himeni oia,  
Kalahikiola. In myyouth I used to hear that man sing, and when he sang,





ne himeni ia, lohe ia kona himeni, hookahi oia wale no (nui ka leo,  
 when he sang, his voice could be heard, only his alone (had a big voice,  
 maikai ka leo) o, maikai. Ma ka haipule, haipule kela, heluhelu iloko o ka  
 had a beautiful voice), beautiful. Outstanding in preaching, preaching, and  
 (Baibala) o ka Baibala. Walaau wale no, aole nana iloko o ka puke.  
 (Bible) Bible. Would only quote without looking into the book.

Maikai ma ka hoakaka (pahee). Ke himeni mai oia, ho, lohe oe, lohe.  
 Good in interpreting (smooth). When he sang, you could really hear, hear him.

CK: Ano ku oinei i kela kupuna ona, oinei, kanaka himeni no oia nei.

CK: He, William Sproat, who is right here, is somewhat like that grandfather of his,  
 for he, William, is a good singer.

JC: Manao au aole hiki ke loa i kela kupunakane o Kahipa, Kahipa. Ho, kela kanaka

JC: I don't think he approximates that grandfather, Kahipa, Kahipa. Oh, that man

(WS: paa, paa ka huaolelo) paa. Hele wawae mai leila mai, kahi manawa ma

(WS: he knew the words) knew the words. He would <sup>travel</sup> on foot from there, sometimes on

ka palama e kau mai ai (Kalahikiola), hele i Kalahikiola i ka pule,

the mule he would ride (to Kalahikiola), going to Kalahikiola to church,

kela kupunakane oia nei.

that grandfather of his, William, now right here.

CK: Hele me ka lio, maluna o ka lio? (WS: wawae).

CK: Didn't he go by horseback, on horseback? (WS: on foot).

JC: Maluna o ka palama. Hele wawae kahi manawa, palama, hoki, palama he hoki kela.

JC: On the mule. Walked sometimes, and by mule, mule, palama is a mule.

Kainoa kela ano holoholona. Hele wawae kela kanaka. Himeni, ho, lohe ia kona  
 leo

That is the name of that kind of animal. That man would walk. When he sang,  
 oh, his voice could be heard  
 iloko o kela halepule o Kalahikiola. Yeah, lohe wau i kela kanaka.

all over that chapel of Kalahikiola. Yes, I used to hear that man.



Ko makou halepule kela i hele ai. Kau ma ka lio, kau papalua, a hele i ka pule.

That was our church that we attended. We would ride a horse, double-back, and  
go to church.  
Kau ko makou makuahine ka lio mamua, mahape makou ka lio i kau ai, a

Our mother would ride the horse in front, the horse we rode following behind,  
hele i ka pule.

and would go to church.

CK: Owai ka kahu, ke kahu maleila (ke kahu ia manawa)? he haole no?

CK: Who was the minister, the minister there (the minister at the time)? a haole?

JC: Haole; Hawaii, Hawaii. O Kekuewa oia ia manawa, Kekuewa (Reverend Kekuewa).

JC: Haole, Hawaiian, Hawaiian. At the time it was Kekuewa, Kekuewa (Rev. Kekuewa).

WS: A mahope mai, o Kopa.

WS: Afterwards, Kopa.

JC: Mahope mai o Kopa; o Kopa mahape loa. O Kekuewa ua ike makou e hele ana i ka  
pule,

JC: Afterwards, Kopa; Kopa being much later. We used to see Kekuewa going to church,  
o Kekuewa. Mamua aku o Kekuewa, a koe aku ia, aole au ike.

Kekuewa. Kekuewa's predecessor I don't know, I don't know.

WS: A o Bona, kamaaina no oe i kela ohana Bona?

WS: Bond, were you acquainted with that family, the Bonds?

JC: Bond (Bond), Conelius Bond, Conelius Bond, a o Elias Bond ka mea kahunapule

JC: Bond (Bond), Cornelius Bond, Cornelius Bond, and Elias Bond, the minister at  
o Kalahikiola. Elia Bond, oia ka mea nana i kukulu i kela halepule.

Kalahikiola. Elias Bond, he was the man who built that chapel.

A o ke kauka, Benjamin Bond, that is another Bond (WS: Dr. Bond), Dr. Bond,

And the doctor, Benjamin Bond, was another Bond (WS: Dr. Bond), Dr. Bond,

Benjamin Bond, and another one o Conelius Bond, another one, another one

Dr. Benjamin Bond, and another one was Cornelius Bond; another one, another one

o Julia Bond, he wahine, talked with the hand, aohe hiki ke walaau,

was Julia Bond, a female, who talked with her hands because she couldn't speak,



then Caroline Bond, and that was another one; and I think there was one  
then Caroline Bond, and she was another one; and I think there was one,  
George.

George.





CLINTON KANAHELE & WILLIAM SPROAT  
INTERVIEWING JOHN CAMPBELL AT  
NIULII, KOHALA, HAWAII JULY 5, 1970

Interloper ( )

C. Kanahele: John Campbell, mahea oe i hanau ai? ihea oe i hanau ai?

C. Kanahele: John Campbell, where were you born? where were you born?

J. Campbell: Waiapuka (Waiapuka), Kohala. (W. Sproat: Kela wahi o Waiapuka)

J. Campbell: Waiapuka (Waiapuka), Kohala. (W. Sproat: That place Waiapuka)

Waiapuka (CK: ma Kohala nei) ma Kohala nei no.

Waiapuka (CK: here in Kohala) here in Kohala.

CK: Owai na makua?

CK: Who were your parents?

JC: Ko'u makuahine o Emalia Haina (no Kohala no oia) no Hamakua oia,

JC: My mother was Emalia Haina, (she was from Kohala) she was from Hamakua;  
no Hamakua mai oia.

she was from Hamakua.

CK: A kou makuakane?

CK: And your father?

JC: Niel Campbell (he haole oia, haole piha?) haole.<sup>1</sup> Mai Kaleponi mai oia.

JC: Niel Campbell (a haole he was, full haole?) haole. He had come from California.

CK: A pehea oia i hele ai a ho'e mai ineinei?

CK: Why did he come and arrive here?

JC: Hele mai i kukulu halewili, keia halewili o Niulii nei.

JC: Came to erect a mill, this mill at Niulii.

1

Caucasian, primarily northern European extractions



WS: Nowai kela mahiko o Niulii i kela manawa? Nowai?

WS: Whose plantation was that at Niulii at that time? For whom?

JC: No Nikaka, C.S. Hart. Oia manawa C.S. Hart.

JC: For Nikaka, C.S. Hart. C.S. Hart had controlling interest at the time.

WS: Owai kekahi i kukulu ai i kela halewili?

WS: Who else built that mill?

JC: Keia Hussey, Hussey, Alec Hussey. (He Irishman oia?) He was an Irishman,

JC: This Hussey, Hussey, Alec Hussey. (Was he an Irishman?) He was an Irishman,

I was told. O ia kuu lohe, he Irishman oia.

I was told. It was what I heard, he was an Irishman.

WS: Male oia i ka wahine Hawaii?

WS: He married a Hawaiian woman?

JC: A male he wahine Hawaii. Ua poina wau i kainoa. O, o Kaaikaula.

JC: He married a Hawaiian woman. I have forgotten the name. Oh, Kaaikaula.

(O ka wahine o Hussey) ka wahine o Hussey.

(The wife of Hussey) the wife of Hussey.

CK: A maneinei no oe i hele i ke kula? (Owai?) o oe. (Ke kula?)

CK: Here you went to school? (Who?) you. (The school?)

Maneinei no oe i hoonauao ia ai?

Were you educated here?

JC: Manawa he eono makahiki hele i Kamehameha. (Ehia makahiki oe i kela manawa?)

JC: When I was six I went to Kamehameha. (How old were you at that time?)

eono. (Opiopio) Lawe ia maua me ko'u keikuana i Kamehameha. Oia, ua komo maua

six. (Young) We two, my <sup>older</sup> brother and I, were taken to Kamehameha. He, he had

oia i Kamehameha, a mahape hele like maua. I ka makahiki elua hele like maua.

already entered Kamehameha, and afterwards we went together. The second year  
we attended together.



A lawe ia oia i ka'u makuakane i Kaleponi. Noho au i ke kula o Kamehameha  
 He was taken by my father to California. I stayed at Kamehameha School  
 elua makahiki. Pau, olelo au i ko'u makuahine aole hiki ke hele i kela kula.  
 two years. Afterwards, I told my mother I could not continue at that school.  
 Ma ia manawa, ia manawa, emi ke kula o Kamehameha. The preparatory school  
 At the time, the time, Kamehameha School was inexpensive. The preparatory school  
 emi. Ko'u uku makahiki hele ileila e ka halepule, ka halepule haole ma  
 was cheap. My annual tuition was financed by the church, the haole church  
 Halaula mamua. (Kalawina), Congregational Church. Nolaila, ko'u makuakane  
 at Halaula before. (Calvin) Congregational Church. Therefore, my father  
 maleila i hele ai i ka pule, a o ko'u Mama hele i Kalahikiola.  
 went to church there, and my Mama went to Kalahikiola.

CK: Kou wa opiopio heaha kou hana?

CK: In your youth what was your occupation?

JC: Ko'u wa opiopio, pau, auwe, hele i ka mahiko. Ka wa i pau ai mai ke kula mai

JC: In my youth, when school was not <sup>in session</sup> I went to work for the plantation.  
 hele i ka mahiko (kiko'o) kiko'o, kanu ko, lu paakai i ka apana ko, kinohi.  
 The time I was home from school

I went to work for the plantation (weeding) weeding, planting cane, throwing  
 A mahape, a pau ka hele ana i ke kula. Hele holoholo, hele i Hamakua  
 fertilizer in the cane at the beginning.

Later, I quit school altogether. I went visiting, went to Hamakua

cowboy maleila (paniola), paniolo. Ko'u mokuakane or uncle, nui ka lio iaia.

and became a cowboy there (cowboy), cowboy. My uncle had many horses.

Ina makemake kau lio, kau ka lio hou, hoolakalaka loa ka lio e kau ai.

If you wanted to ride a horse, you would have to ride a new horse and by  
 Weliweli ka lio iaia. Cowboy oia, paniola. Nolaila, mau makahiki, <sup>breaking a horse you could have one to</sup> ride.

He had horses galore. He was a cowboy, cowboy. Therefore, after several years  
 ho'i hou mai i Kohala nei, ho'i mai i Kohala nei.

I returned to Kohala, returned to Kohala.





CK: Owai kou wahine i male ai?

CK: Whom did you marry?

JC: No keia wahi, no keia aina nei kela wahine (Heaha kainoa?) O Emalia Kaohi.

JC: From this place, my wife was from this land here (What was the name?) Emalia  
Kaohi.  
He inoa loihi ai mawaena. Ka poe ia manawa he loihi kainoa. (Hoike apau kainoa.)

There was a long name between. People at the time had long names. (State the  
entire name.)  
Kainoa o Emily Kapunohu-ula-okala Kaohi. (Nani no kela inoa.)

The name was Emily Kapunohu-ula-okala Kaohi. (That is a beautiful name.)

WS: Kona Papa he kahunapule?

WS: Was her father a minister?

JC: Kapunohu-ula-okala, a o Ululani no kekahi inoa. A oia no kainoa hope loa.

JC: Kapunohu-ula-okala, and Ululani was another name. It was the very last name.

CK: A kona makuakane, he kahunapule?

CK: Her father, was he a minister?

JC: Aale, he maka'i no keia wahi (WS: maka'i no) maka'i. Kona kupunakane o Kaohi,

JC: No, he was a policeman of this locality (WS: was a policeman) a policeman.  
Her grandfather was Kaohi,  
kenakoa oia no ka aha (ahaolelo) ahaolelo o ia manawa. Mamua he poe Hawaiiwale no  
a senator was he to the legislature (legislature) legislature of the time.  
Formerly only Hawaiians were  
kenakoa. He mau makahiki no oia i kenakoa ai. Mamua he poe Hawaii wale no  
senators. He was a senator for a number of years. Formerly only Hawaiians  
poe kenakoa, he luna-makaainana ia manawa.

comprized the senators, and the members of the House of Representatives of the time.

CK: Kou wa opiopio he nui na kanaka o keia aina?

CK: In your youth were there many Hawaiians in this land?

JC: He nui ke kanaka o keia wahi, keia wahi nei, kela wahi makai, ma'o, malalo anei,

JC: There were many natives in this place, this place here, that place below, over  
there, and below here,  
maneinei keia hale nohoi he kanaka, ma'o he kanaka, malalo aku he kanaka  
here in this home also were people, people over yonder, people below here



huli he kanaka a hoi i kela halepule a maleila ae.

people around the bend as far as that chapel and thereabouts.

CK: Nui ka ai o keia wahi (ea?) nui ka ai (kanu kalo), nui ke kalo.

CK: There was plenty of taro at this place (what?), plenty of taro (people did plant taro), there was plenty of taro.

JC: Kela aina o 'u oluna o Waiapuka, he kalo wale no. Kela aina makai o ke alanui,

JC: On this land of mine up at Waiapuka there was only taro. That land below the highway, he kalo wale no. Nui ka ai o kanaka o ia manawa, nui. Kela aina o Waiapuka that was all in taro. Population was great at the time, great. This land of Waiapuka olelo iaai piha kalo, piha kalo a hiki ia kuahiwi. Aole pololi ke kanaka so-called was full of taro, full of taro until the mountains. People at the time o ia manawa. Ka i'a o ke kahawai, kela opae, ka oopu<sup>1</sup>, o ia ano (ka vi).

were never hungry. There were in the streams fish, shrimp, oopu, and such (the shellfish).

CK: Nui ka i'a o ke kai.

CK: There was plenty of fish in the ocean.

JC: I'a, ina malie ke kai, lana mai ke au-waa.

JC: Fish, if the ocean were calm, canoes would be floating outside.

CK: Keia manawa ua paa ke kai me ka opala.

CK: These times the ocean is full of cane trash.

JC: Opala, aohe i'a i keia manawa. Ahiu loa ka i'a i keia manawa. Ia manawa

JC: Trash, so there is no fish these times. These times the fish are wild. At the time laka ka i'a iloko laka. I Pololu hele makou hukilau<sup>2</sup> ia wahi. Oio<sup>3</sup>, nunui.

the fish close in were tame. At Pololu we would have a hukilau at the place. O'o's were large.

Ka oio me keia. Paa no oe i ke kaula (a loa ka hiki i'a) loa ka i'a, a hoi.

Oio's were this big. You would simply hold on to the rope (and you would receive fish), you would receive fish and return home. Pono no ka noho ana o na kanaka o ia manawa. Kela oio, nunui ka oio.

People lived prosperously at the time. Those oio's were large oio's.

<sup>1</sup> Fresh water fish up to about 9 inches long; <sup>2</sup> Seine with a rope studded with ti leaves on each side; <sup>3</sup> Bonefish



Me ka lau, huki, a ke eke mahope a piha ka eke. Haawi ka i'a i keia poe.

They would pull ropes studded with leaves with a bag net at the center.

The fish were given away to the people.

Aole kuai ka i'a, haawi.

The fish was not sold, but given away.

CK: Kaula'i ka i'a; kaula'i i ka la.

CK: The fish would be dried; dried in the sun.

JC: Kela i'a, ae, he kaula'i i ka la. Kela manawa aohe hau e like pu me keia  
manawa.

JC: Those fish, yes, were dried in the sun. That time there was no ice like it is  
these times.  
Paakai wale no (paakai), kaula'i, maloo. Hala no ka la; hala aku ka pule.

Fish was simply salted (salted) and set out to dry. There was sufficient for  
the day; there was sufficient for the week.

Oia ka nohoana o ia manawa. Nui ka ai. Piha ai o keia aina nei no ka mea

That was how living was at the time. Plenty of taro. This land was full of  
taro because

nui ka wai maloko nei. Hele ka wai a hiki i Halawa nei, pau. Mawaho aku

there is plenty of water in here. The wet belt extends to Halawa and ends.

Outside of that

he aina maloo; aale wai.

is arid land; no water.

CK: Ka ai o ka poe e noho ai ma ka wahi maloo oia ka uwala.

CK: People living in such dry areas depended on sweet potato.

JC: Uwala. O keia wahi, keia aina, uwala no. Kanu i ke kalo, kanu i ka uwala.

JC: Potato. This place, this land had potato too. Taro was planted, sweet potato  
was planted.

Keia poe kanu kalo wale no. Makou like pu, kanu.

These people here planted only taro. We, too, planted only taro.

CK: Hiki mai ka poano inu uwala.

CK: When Saturday came along folks would drink sour potato (fermented potato).

JC: Inu. Ka hana ia, inu uwala. Oia ka mea inu o ia manawa. O ke okolehao<sup>1</sup>

JC: Would drink. Drinking potato was the order of the day. That was the  
intoxicant drink at the time. Okolehao

<sup>1</sup>  
Alcohol distilled from cooked ti root. Cooked ti root is extremely sweet.





mea mahape (WS: mahope loa kela), kela mea mahape, mahape mai.

came later (WS: that came way later), that came later, later.

Ua lohe no mamua i kela mea o ka okolehao, a ike nohoi ka hana ia o ka poe

That thing, okolehao, had been known before; the people had indeed learned  
puhi okolehao. Ka pake, poe pake, poe kanaka no.

how to distill okolehao. The Chinese, the Chinese, and also Hawaiians were

CK: Aka, ka uwala he ai kela (he ai hoi). Ai me ka i'a, me ka limu, me ka opihi,  
involved.  
oia ano.

CK: But, the fermented potato is food after all (is also food). They drank it  
and at the same time ate fish, seaweed, limpet, and such things.

JC: Poi no keia ulu. Oia poi no ia ka Hawaii, poi ulu. Hoomaha ka ai i ke kalo,

JC: Breadfruit was also used for poi. Poi ulu was poi to the Hawaiians. They would  
rest for a while from taro poi  
ai ka ulu. Hiki mai ka wa ka ulu e hua ai, oo ka ulu, a ai ka ulu (breadfruit).

and consume ulu poi. When the ulu season was on and the ulu mature, people ate  
breadfruit poi (breadfruit).

Waiho i ke kalo (ae); ka uwala, ai no ka uwala.

Taro was also substituted (yes) with sweet potato as a staple.

CK: Hanai puua na kanaka.

CK: The natives raised pigs.

JC: Hanai puua, hanai puua ke kanaka. Ka puua holo wale no, aole kolohe i ka puua,

JC: Raised pigs, the natives raised pigs. The pigs went freely around, and the pigs  
wouldn't damage anything,  
aole ekueku. Hou i ka ihu me ka uwea, aole hiki iaia ke eku (ke eku),

wouldn't root. A ring would be inserted in the hog's snout so he couldn't root  
(root),  
aole hiki ke eku. (Holo wale ka puua ma ka pa) holo wale no i pa hale.

could not root. (Pigs went about freely in the yard) went about freely in the  
yard.  
Laka ka puua, laka. Kekahi hoopaa ia ke kaula. Aole mea ka puua.

The pigs were tame, tame. Some were tied to a rope. The pigs didn't bother.

Aole hana ia iloko o ka pa puua e like pu me keia manawa. No, hele wale no  
ka puua.

They were not put into a pig pen as is done these times. No, the pigs roamed  
freely.



Oki ia ka huelo; maopopo no oe kau oki ka pepeaiao a maopopo no ia ka'u.

The tail would be amputated; you could identify your pig by a cut on the ear,  
and I could likewise identify mine.  
Hele mai no kau a hele mai no ka'u i kou wahi. Nui ka puaa malama o ia manawa.

Your pigs would come together with my pigs to your place. Pigs were raised  
in great numbers at the time.

CK: Nui ka moa.

CK: There were many chickens.

JC: Ka moa, kaka'ikahi ka moa; kaka'ikahi, aole nui loa ka moa.

JC: Chickens, chickens were scarce, scarce; there were not too many.

CK: Aole komo mai ka manaku i kela manawa?

CK: Mongoose had not been introduced at that time?

JC: Ua komo mai ka iole o kela manawa; loa ka mea nana e ai ai ka moa, kela iole.

JC: The mongoose had already come at that time; there was something to eat the  
chickens, that mongoose.  
Ka puaa maikai hele wale no, a mahape a ike no momona a kalua ia, momona ka puua.

Pigs were no problem; they simply roamed about, and as they became fat, they  
were slaughtered, the hogs being fat.

CK: Ai ilio o na kanaka i kela manawa?

CK: Did the natives eat dog at that time?

JC: Ae, ai ilio. Ai kela mea aia, kela mea e waiho nei ma'o. He mea kalua ilio kela,

JC: Yes, they ate dog. That thing there, that thing sitting over there.  
That was for the purpose of roasting a dog,  
kalua ilio kela, kalua ilio. Kela mea loa ia'u ka wa e hana ana au me

roasting a dog, roasting a dog. I got that thing when I was working for  
ka papa-ola. Papa'ikou, he kanaka keia noho ileila. Ua oo no keia kanaka.

the Board of Health. At Papa'ikou there was this man staying there. This man  
was already old.  
Maikai kona kino; iluna nei maikai (mano'ano'a) mano'ano'a, he kino nui.

He had a good body, well developed up here (thick) thick, and broad.

A hele wau keia e hana ana au i inspector. Ike wau i kela mea. Kela mea

I went there when I was an inspector. I spotted that thing. That thing (board)  
he mea koa. Ai maluna nei ia, kela mea koa, aia. Ike wau kela mea, lepo,  
is made of koa. It is up here, that koa board, there. I saw that thing, dirty



aole malama ia. Ai malalo o ka hale. Noho keia kanaka hookahi wale no.

and neglected. It was under the house. This man lived alone.

Hele au walaau me keia kanaka. "E, heaha ka hana o kela mea?"

I went to talk to this man. "Say, what is that thing doing there?"

"Kela mea hanalima ia kela mea, hanalima. Me ka lima i kalai iaai, a maikai.

"That is a handmade, handmade board. It was chiseled and dug out by hand  
to a finished state.

A kela mea kalua puaa liilii, puaa liilii, kalua puaa liilii a hookomo iloko

ileila,  
That board is for a small roasted pig, small pig, small roasted pig, which is  
placed on it

a mai loko mai o ka imu a iloko o kela mea a lawe mai iloko o ka hale.

from the underground oven into that board and then brought into the house.

Oia ka hana o kela mea." Mea aku wau i kela kanaka, "E kuai kaua i kela mea

That is the purpose of that thing." I said to that man, "Agree to sell me that

(kela papa) papa." "Heaha ka mea e kuai ai kela mea? Siya! Aole waiwai

(that board) board." "Why should I sell that thing? Shucks! That thing has  
no value

o kela mea i keia manawa." Mea 'ku nei wau, "Makemake wau i kela mea kuai."

at this time."

So I said, "I want to buy that thing."

Aole makemake kela kanaka i ke kala. Mea mai, "E lawe oe, he lepo kela mea.

That man would not take money for it. He said, "You take it, that thing is  
dirty.

Aole oe makemake e lawe kela mea." Lawe ia iaia i Hilo i ka Boarding School.

You don't want to take that thing." It was taken to Hilo to the Boarding  
School.

He kepani ai leila, kona hana (hoohinuhinu) hoohinuhinu, hoomaemae.

There was a Japanese there whose job was to (polish) polish, to clean up.

Mea mai oia (akamai kela kepani) mea mai aole hiki oia ke hana maikai loa,

He said (that Japanese was clever), he said he couldn't turn out a very  
finished product  
mahape aole kii mai ka poe e kuai. Keia poe hele mai, ka malihini i hele mai,

by and by people would not come to purchase. These people, the malihini's, came

makemake na mea Hawaii, hana maoli hanalima ia, nui ke kala. Hana oe a hinihunu  
loa

because they wanted Hawaiian hand made things which had high value. If you  
turned out a highly polished product





aole makemake kela poe e kuai. Olelo lakou no he machine keia. O ka mea  
those tourists would not buy. They would say this was machine made. The things  
hanalima ka lakou mea makemake loa kela. Ai ia'u nui ino, a haawi mai kela.

handmade those were the articles they wanted most. I have many such things  
and that board was given to me.  
Kela mea ilio, aia (kela papa, kela papa ma'o) no neinei no, no keia wahi no.

That there was for the dogs (that board, that board over there) and it was from  
here, from this place.

Elua keia mau mea, keiki na kela, keiki na kela ohana a Alike. Noho ana laua

There was a couple, children of that, children of that Alike family. They were  
staying  
mai  
manei no, he halepule ai o ane'i, ka Episcopal Church (Makapala) Makapala.

close by, next to the chapel, the Episcopal Church, close by (at Makapala) at  
Makapala.

Ike au i kela mea. Ho! lepo, Mea 'kula au, "Heaha ka hana o keia mea?"

I noticed that board. Ho! it was filthy. I said, "What is that thing for?"

"O mea ai, he papa ai kela no ka ilio. Lu ka ai o ka ilio iloko ileila,

"That is a feeding board for the dogs. The dog food would be dumped into there,

ai leila ka ilio e ai ai a pau, mai leila a malalo o ka hale." Lepo.

and the dogs would eat from there, and then the board was put under the house.  
Dirty.

O ka poe ike nohoi, me kahi pahi, koekoe 'honey, a ike 'kunei ka laau,

The skilled craftsman scraped it with a knife and discovered the wood

he laau Inia, "pride of India." That wood came from India. The seeds were

to be India wood, the "pride of India." That wood came from India. The seeds were  
planted over there. That is India wood from Asia.

planted over there. That is India wood from Asia.

WS: Walaau ma ka olelo Hawaii (ea?) Hawaii, Hawaii.

WS: Speak in Hawaiian (what?) in Hawaiian, in Hawaiian.

JC: Lawe ia mai kela laau, kanu ia ineinei, a hana ia kela mea, aia. He kanka no

JC: That plant was introduced, planted here, out of which that board there was made.  
These people  
keia poe. Hanai i ka ilio. Hanalima. Kuai wau, aole makemake e kuai.

were Hawaiians. The dogs were fed from it. It was handmade. I bought it altho  
they would not accept money for it.



CK: Kalua keia ilio a hookomo iloko o kela papa?

CK: This dog was roasted under ground and then put into this board?

JC: A lawe mai i kahi e ai ai.

JC: Then brought in for somebody to eat.

CK: I ka manawa i kono mai na Hawaii i na haole mikiona e hele mai e ai me lakou,

CK: When the Hawaiians invited the haole missionaries to come to dine with them,

kalua no lakou i ka puua, kalua no lakou i ka ilio. Aole anei lakou i kuwapo

they not only roasted a pig but also roasted they a dog. Did not they swap

ka poo? Ka poo ilio me ka i'o puua, a ka poo o ka puua (kolohe, kolohe, kolohe

the heads? The dog's head was placed with the pork and the pig's head (playing  
pranks, playing pranks, playing pranks

wale no kela; kolohe, kolohe).

that was all; playing pranks, being mischievous).

WS: Ai ka poe haole i keia ilio manao no lakou e ai ana i ka puua.

WS: The haoles would eat the dog thinking they were eating pig.

JC: Peia no, kolohe io no na kanaka kekahi, kekahi poe kanaka kolohe ia.

JC: Thus and so, the Hawaiians pulled the same trick on each other.

CK: Ka i'o o ka ilio he ano like no me ka i'o o ka puua. Ke ala hookahi ano no.

CK: Roasted dog meat is somewhat like pig flesh. The aroma is the same.

JC: Kela ilio hanai maoli ia, hanai ia a malama, kupalu ia (kupalu ia), a hanai ia

JC: That kind of dog was purposely raised, fattened (fattened) and accorded the proper  
food

a maikai ia ka ilio a momona, kalua ia. Ike wau kela.

so the dog would be nice and fat and then roasted. I used to see that.

WS: Ua ai no oe i ka ilio?

WS: Have you eaten dog?

JC: Aole au ike; aole au ai kela mea.

JC: I have never had that experience; never eaten that thing.



WS: Ua ai no wau kena ano mea ko'u wa liilii.

WS: When I was small I did taste that kind of roasted meat.

JC: Mea mai mai kekahi poe, he maikai no, ono, e like no me ka puaa. Owau no nae

JC: Some people say it is good, delicious just like pig. I however,  
aole au i ai kela mea; aole, aole no i makemake. Noleila, aole no e manao ai  
have never eaten that thing; never, never wanted to. Therefore, I never thought of  
i ka manawa opiopio ia manawa, aohe he manao e ai kela mea. <sup>eating</sup> A oia, loa kela papa  
ia'u.  
it when I was young, never had any urge for that thing. So, I obtained that  
board.  
Lawe wau i Hilo kela kepani, a nana no i hana a maemae, a oia kela.

I took it to Hilo to that Japanese, and he cleaned it up, and that is it.

Ka olelo o ka haole keia manawa ke hele mai oe, makemake lakou i kela mea kahiko,

When you approach them the haoles these times say that they want things that are old,  
antique, antique.

antiques, antiques.

CK: Iloko kou oihana, heaha ka olelo Hawaii ka health inspector, kou hana oihana kela?

CK: Regarding your occupation how would you label health inspector in Hawaiian,  
that being your former occupation?

JC: Oihana hope loa kela, a pau no ka'u hana no ka papa-ola (papa-ola).

JC: That was my last job, and I retired from the Board of Health (Board of Health).

CK: Ina loa ka poe lepela pehea ka mea i hana ia ia lakou?

CK: If people developed leprosy how did you handle them?

JC: A, ua lawelawe no au i kela poe. Lawe wau i kela poe a hiki i Honolulu,

JC: I used to take care of those people. I would take those people to Honolulu,  
waiho i kela hale (Mohalu) (Mohalu) Mohalu ia manawa. Keia manawa Mohalu,  
and leave them at that building (Mohalu) (Mohalu) at Mohalu at the time. These  
times it is called Mohalu,  
mamua he inoa oko'a kela mea. Lawe iluna ma ka moku. Ua lawelawe au i kela hana,  
but formerly it was called by some other name. I would put them on the steamer.  
I used to have that job,  
hana no ka papa-ola. Kii i Puna, Kau, Hamakua.  
working for the Board of Health. I would go to Puna, Kau, Hamakua to get them.





CK: Lawe i Honolulu a pau, a lawe ia lakou i Molokai?

CK: They would be taken to Honolulu, and then they would be transferred to Molokai?

JC: Lawelawe wale no i Molokai, pau. (Lawe i Honolulu, lawe wale no i Honolulu,

JC: Then they would be taken to Molokai. (You would take them to Honolulu, take them to Honolulu only a pau maleila.) Ko'u wa e hoe ma Honolulu, ai lakou maleila me ke kaa,

and your job ended there.) When I arrived in Honolulu they would be there with a car, lawe i 'kula i kela wahi o Mohalu. A pau, pau 'hola au maleila. A kahi la ae

and the patient would be taken to that place, Mohalu. That done, there my assignment ended. The next day kau ma ka moku a hoi hou no i Hilo.

I would get on the steamer and return to Hilo.

CK: A pehea i ike ai ka poe i keia poe ma'i, pehea i ike ai lakou?

CK: How did the people recognize the afflicted, how did they know?

JC: Huli ke kauka, ke kauka aupuni, ike ke kauka aupuni, a ua komo mai ko lakou palapala

JC: The doctor, the government doctor, would diagnose a case and submit their report e hoike ana ua loa keia kanaka i kela (lepela) kela lepela. A kii 'kula au,

indicating this particular person had that (leprosy) that leprosy. And I would go and get the party, a ina he Hawaii, ka'u olelo nohoi he Hawaii, "Ea, . ." a lohe kela poe.

and if he were Hawaiian, I would indeed speak in Hawaiian, "Say, . ." and these people would understand.

Walaau nohoi oe, "He maikai keia, hele oukou, nana ia mai a ina no . .

would You also state, "This is good, you people go, and you are examined . .

Kekahi manawa hele wale no oukou a hiki i o, a olelo mai kela kauka aohe oe ma'i,

Sometimes you people would only go until there, and the doctor would say you were not sick,

a hoi i hou mai oukou."Hauoli lakou.

and they you would return." They would be pleased.

CK: Keia hele ana, mehemeala ua make keia mea. Malama lakou, nui ka uwe, nui ke kuwo.

CK: When they were apprehended it would seem they were having a funeral. They would congregate and there would be much lamentation.

JK: Uwe, uwe, piha, hele a piha i ka ohana. Hele mai (no ka mea e hele ana keia i Molokai

JK: Crying, crying, the house being full of family members. They had come (because the afflicted would be going to Molokai



pau ka ike hou ia) pau i ka ike hou ana. A owau, ke olelo wau ia lakou  
 and never would be seen again) never would be seen again. As for me, I would  
 say to them  
 keia ike o ke kauka o Hawaii nei aohe loa i ka ike o kela poe i Honolulu  
 the skill of these doctors on the island of Hawaii was not equal to the skill of  
 those in Honolulu  
 no ka mea ka lakou hoike ia, maopopo loa lakou ke ano o kela ma'i. Keia kauka  
 because it was their specialty, they knew more about that disease. These doctors  
 maneinei o kakou nei, eia aku eia mai, a ike, hoohuai, hoohuai. Maopopo no oe  
 of ours here were the come and go type and would not probe, probe in depth.  
 You do understand  
 i kela manao i kela olelo, hoohuai. Aole hiki lakou ke apono mai he lepela  
 the meaning of that word, hoohuai. They couldn't definitively say it was leprosy  
 paha keia, ma'i hookawale paha keia, heaha la. (WS: Olelo ka haole,  
 perhaps this was leprosy, probably not. (WS: The haoles would say  
 "he doubt maleila") doubt (kanalua). Kanalua keia poe, a pau, hoi. Na ka papa-ola  
 "there is doubt") doubt (doubt). These doctors would doubt, release the party who  
 would return. The Board of Health  
 ka uku ana, na ke aupuni ka uku ana kau i ka moku, a hele pu me ia'u.  
 would pay the return fare, the government would <sup>pay</sup> the steamer fare, and they would  
 go with me.  
 Ke maka'u, ke makemake ia e hele, owau e hele na lahui like ole. Ua pau ia'u  
 When they were afraid and they were requested to go, I would go along with all  
 kinds of races. I used to accompany  
 ka hele pu ia, ke Kepani, Pilipino, Pukiki. Ka'u hana keia. Ko'u hana ana mua  
 all races, the Japanese, Filipinos, Portuguese. This was my job. This was my first  
 job  
 me ka papa-ola, aohe hoowahawaha i ka hana. Lawe mai, ka po i lawe mai iaai  
 with the Board of Health, and I never had contempt for the job. I would bring  
 them in, bring them in at night  
 mai Kau mai. Hele a lawe mai ia ana oe a hiki i Kawaihae, a hiki i Mahukona.  
 from Kau. You would have to take them to Kawaihae, or until Mahukona.

CK: A hele oe maleila a kau i ka moku, a ma Mahukona ka moku e kau ai?

CK: You would go there and take the boat, and board the steamer at Mahukona?



JC: Kau ai ma Mahukona, Kawaihae, hele mai la keia moku mai, holo mai keia moku mai  
Kau mai,

JC: Would board at Mahukona, at Kawaihae, this boat having come, this boat having  
come from Kau,  
a ku i Kona, a Kawaihae hoili ukana. Kela wa i hoili ukana i Kawaihae nei,

and stopped at Kona, then at Kawaihae to unload freight. At that time when the  
unloading of freight at Kawaihae was  
pau, aohe wa i ku ai koe. Lilo ka moku no keia ma'i. Oia holo pololei ana

completed, there was no more occasion for the boat to stop. It would run  
straight  
a hiki i Honolulu. Aole oia hele Maui, aole oia hele i Molokai. Hoi,

until Honolulu. It wouldn't go to Maui, it wouldn't go to Molokai. It would  
return  
haalele ia i Kawaihae.

upon leaving Kawaihae.

CK: Oe pu, o oe ka mea hele pu me keia poe ma'i.

CK: You, you would accompany these afflicted people.

JC: Keia ma'i, keia ma'i ano maka'u ia ke hoohuai ia, mahape lele iloko o ke kai,

JC: There was always fear that this sick person being taken to be examined might  
jump into the sea,  
pilikia. A hele wau a komo iloko o ka lumi, a maka'i wale no ka'u mawaho,

and perish. I would take the sick into the room, and I would only police outside

hele aku a hele mai. Aohe wau wale no, me ke kelamoku no e hele maka'i

going up and down. Not only I but the sailors did policing

i ka po a ao. Kakahiaka ku ana no ka moku i Honolulu.

night and day. In the morning the steamer would arrive in Honolulu.

CK: Kia'i oukou i ka po mahape lele lakou iloko o ke kai.

CK: You men guarded at night lest they would jump into the sea.

JC: Ka wahine, ke lawe ia ka wahine, kekahi manawa lawe ia no ke kane.

JC: When a woman was being taken sometimes the husband was allowed to accompany her.

Hele pu me ke kane. Kekahi manawa aohe ae ia e hele ke kane. Kekahi manawa

The husband would go along. Sometimes the husband was not permitted. Sometimes





ua olelo 'kula nohoi oe, ua delo 'kula oe, "Keia aole pilikia keia ma'i."

you might also say, you might also say, "There is nothing wrong with this sick person."  
A puni maila ia oe. Aole hele i ke kane a noho mahape me ka ohana keiki.

The parties would believe you. The husband would not go but remain behind with the children.  
Lawe ia 'kula a hiki i Honolulu, a nana ia a hoihoi hou ia maila keia wahine

You would take her to Honolulu, and this woman would be examined again

aohe ma'i, hauoli loa. Pei no ke Kepani, peia no ka Pukiki, ka Filipino

and found whole, and there would be great joy. Thus was it with the Japanese, with the Portuguese, the Filipinos  
(Pake nohoi). A pake aohe loa ia'u, aole loa i hookahi pake.

(also Chinese). I had never had a Chinese case, never had one Chinese case.

WS: Ai no nae, ua kapa ia keia ano ma'i he ma'i pake (ma'i pake). Na ka pake

WS: However, this kind of disease had been identified as a Chinese disease (Chinese disease.) The introduction of it  
i lawe mua mai keia ma'i i Hawaii nei.

to Hawaii had been imputed to the Chinese.

JC: Owau, ua hana wau i kela mea no ka papa-ola. Ka'u hana mua kela;

JG: As for me, this kind of work I did for the Board of Health. That was my first job;  
kuu ike i ka olelo Hawaii lawe ia'u i ka hana o ka papa-ola.

because I could speak Hawaiian the Board of Health hired me.

CK: Keia ma'i ka bubonic plague ine'i no kela ma'i?

CK: Was this disease, the bubonic plague, ever spread here?

JC: Ua loa no (Hamakua wale no) ma Hamakua, aina laha kela ma'i. Noleila,

JC: Yes, (only in Hamakua) in Hamakua, where this disease took hold. Therefore,

hana iole au ileila. Lawe ia maila keia iole mai Hamakua na la apau loa,

I worked at trapping rats there. Every day these rats from Hamakua were deliver-  
ed  
a hele nohoi wau iloko o ke kulanakauhale o Hilo. Ka'u hana ia, a hora elua  
paha  
and I also took them to the city of Hilo. It was my job, and at about two o'clock

lawe ia maila ka pakeke iole mai Hamakua. Mau haneli ka la i loa ai.

the bucket of rats from Hamakua was brought in. Hundreds would have been caught  
each day.



Kekahi manawa he eha, elima haneli iole lawe ia keia i Hilo iloko (e kaha ia)

Sometimes four, five hundred rats would be taken to Hilo into (the dissecting  
place)  
e kaha ia ka iole. Hemo oe i keia kuka, a hoomaka oe me ka mikilima,

the place where the rats were dissected. You would remove your coat, you would  
then put on gloves,  
a me ka pahi a me ke o, kaha iloko e nana. Kaha wale no ka'u hana.

and with knife and fork cut open to see. All I did was cutting.  
aohe.

Aole au ike he ma'i paha keia iole, heaha la, He kanaka, kanaka, ua noho

I wouldn't know whether this or that rat was a carrier, no. There was a man,  
a man designated  
kela hana, ka hana ia he mau makahiki me ka papa-ola, kaha iole.

to diagnose, for he had been cutting rats with the Board of Health for many  
years.

CK: Heaha keia ano iole? He iole maoli, aiolo he iole . . ?

CK: What kind of rats were these? Ordinary rodents or . . ?

JC: Kela iole maoli nei no, aohe he iole nunui.

JC: These <sup>were</sup> ordinary rats, not the big ones.

CK: Oia ke ano ka iole i kaha ia? (Yea). Pehea i loa i keia ano iole, me ka . . ?

CK: Those were the type of rodents dissected? (Yes). How were these kinds of  
rats caught, with what?

JC: Me ka mea, keia niu, niu nei, hookom<sup>o</sup> iloko nei o ka trap. Hele ole mai no

JC: With this thing, this coconut, coconut, which was placed into the trap.  
When no rats came around  
ia aole no loa. Hele no i iole maleila e ai ana oia i keia mea keokeo, a paa.

there would be none caught. Any rat coming there it would eat this white thing  
and be trapped.  
A hele mai la ka poe kii keia la, hele oe maleila. O oe haawi ia maila he umi.

When the day's collectors came around, you would go there. You had been assigned  
ten traps.

Umi wahi au e waiho mai i ka mea ai, a kahi la ae hele mai oe, nana oe,

I had ten traps to bait, and when you came the next day, you would look and recall

ua waiho au i kekahi trap maneinei, a ma'o aku no, a ma'o 'ku no,

you had placed some traps here, and some over there, and some beyond that,



a hookomo iloko o ke kini, a hele 'ku ana, a hele 'ku ana.

and you would drop the rats into the container, and move on, and move on.

WS: Mau no ke ola o keia iole, ai nae ua make paha?

WS: Would they still be alive, or dead perhaps?

JC: Ua make, loa aku aole loa, aole loa i keia iole wa ola, ua make.

JC: Dead, when you would or not receive them, you would not receive any live rats  
iaia but dead ones.  
Loaa oe ka iole e ola ana, hana make, hana no oe a make mamua ko'u lawe ana iaia.

When you found a rat alive in the trap you must kill it before your taking it to  
Hilo.

Ka wa e komo ai hopu oe keia iole me ka mikilima, komo iloko o keia kini.

When a rat was trapped you would seize it with gloves on and put it into this  
container.

Aila mahu ai maleila. Make kela mea, a ina iloko o ka hulu, make kela

There would be kerosene oil in there. The fleas would die if they were in the  
hair;

bubonic (uku). A ina komo ka bubonic iloko o ke kino, kaha oe, a ike.

the bubonic (fleas) would die. If the germ had entered into the body when you  
dissected it you would see.

Hookahi wale no kanaka, elua keia mau kanaka, hookahi kanaka la he kapena no

Only one person in a team of two men, only one would be designated as captain,

mea nana e oki, mea nana e nana, nana. A ina loa, aihea la? Ua maopopo no

one man to cut and the other to examine, examine. If detected, where was the  
rodent from? They would know the

ka helu, ka helu o na iole apau loa (ihea ka wahi i loa ai keia iole),

number, for all rats caught had a number (where was the rat caught),

nana  
maopopo ka mea/i hopu ai i keia iole. Olelo mai, "E, kela iole he helu e mea."

the one catching it would know the area. He would say, "Say, that rat is  
from number so and so."

Kelepona ia (maihea mai kela iole) maihea mai kela iole. Mea ia mai, "Mai"

By telephone (the locality of that rat) the locality of that rat would be known.

The response might be,  
ke kulanakauhale o Honokaa." A maleila keia poe e noho ai a hoomaka maila

"It is from the town of Honokaa." There these trappers would concentrate





more traps (hoonui i na traps) hoonui na traps i kela wahi. A mau pule paha,  
 and more traps (more traps) more traps set out at that place. After a few weeks  
 mahina paha, aohe loa hou kela iole ma'i, ne'e hou lakou iwaho (a hiki <sup>perhaps,</sup> keia la)  
 or months perhaps, if no sick rats were caught again, they (trappers) would  
 Ko lakou hana no ia a hiki keia manawa. <sup>move away from the town (and so until this day</sup> keia manawa aole au lohe, pehea la,  
 It is their routine until these times. These times, <sup>you</sup> do not hear whether  
 ua loa paha kela iole bubonica. Aohe lohe ia kela olelo bubonica keia manawa.  
 bubonic carrier rats are being caught. These times that word bubonic is never  
 Pau. Ko'u manawa e noho ana, o . . . <sup>heard.</sup>

Gone. During my time when I was staying there, oh . . .

CK: Ma'i no kekahi poe me keia ma'i bubonic plague i kela manawa?

CK: Was there anybody afflicted with the bubonic plague in those times?

JC: Loaa no, ua pakele, aole make. Loaa i ke kauka, ola no. Ina aole loa

JC: There was a case, who survived, and didn't die. The doctors got to him in time,  
 mamua o kela wa, auwe, make. Maui, like pu. No leila hookahi hapa-haole  
 and he lived. If not found

before that time, auwe, he would have died. Maui had a similar setup.  
 no ko lakou keena lawe ia o. Owau ka mea manao ia e lawe ia leila i Maui.  
 One half-white person from there

was assigned to their office . I had been considered to fill that position  
 Kula no wau he ekolu mahina, lawe ia ia Maui. <sup>1</sup> Makemake loa wau e ike  
 on Maui.

I was in Kula for three months, for I was sent to Maui. I had desired very much  
 i kela aina o Maui. Ke hele ana mai, keia haole neinei, keia poo ineinei,  
 to see that land of Maui. When this haole came here, this head man here,  
 don't know. Makemake ia no wau e noho ineinei, no ko'u ike ka olelo kanaka,  
 he didn't know his job. I was sought to stay here because of my knowledge of  
 ike wau i ka olelo kepani. Waiho, aole wau i lawe ia i Maui. <sup>Hawaiian</sup>

and because I knew how to speak Japanese. I was left here and not sent to Maui.

<sup>1</sup>  
 On a temporary assignment.



Hele ko ineinei poe i Maui; hookahi makahiki paha i noho ai. Noho oe  
 Some people from here went to Maui, worked there perhaps for a year. You lived  
 like pu me ke alii. Ka malama na ke aupuni, ka malama, ka ai ana.  
 like a king. The government would keep you, house and feed you.  
 Noho ia iloko o ka hokele. Mea mai hoi oia koku alii oia makahiki a oi.  
 You would live in a hotel. He said he lived like a king for over a year.  
 Owau noho maneinei. Owau ke kapena maneinei. Ke loa kela ma'i bubonika  
 I stayed here. I was the top man here. If there were an outbreak of the  
 hele mai wau i Hamakua. Ina aole loa, ka poe ma'i lepela oia ka'u hana. <sup>bubonic plague</sup>  
 I went to Hamakua. If not, my job was with those afflicted with leprosy.

CK: Pehea ka ma'i akepau?

CK: What about tuberculosis?

JC: A, poe oko'a no ia. Ka papa-ola no kela hana.

JC: Different people took care of that. That was the work for the Board of Health.

CK: Lawe ia lakou i Kula, ka poe akepau.

CK: These tuberculosis cases were sent to Kula.

JC: Ae, lawe ia ileila a malama ia. A kahi manawa ola nohoi, ola ole.

JC: Yes, they were taken and cared for there. Sometimes they recovered, and not.

Lawe ia i Kula, i Kula ia manawa.

They were taken to Kula, to Kula at the time.

CK: I kela manawa hookaawale ia na poe akepau mai na ohana mai, mai na kanaka mai.

CK: At that time those with tuberculosis were separated from their families, and  
 from the community.

JC: Peia no o Hawaii nei. Oia, ileila loa no kona wahi, oia o Puumaila manua

JC: Thus was it on Hawaii. She had her own sanitarium; it was Puumaila before

(Puumaila). Kela hana o ka papa-ola hana ia ia'u, mai ka iole mai, mai ke kaha  
 iole mai,

(Puumaila). I was involved in Board of Health work including the catching of  
 rats, the dissecting of rats,



a pii wau iluna.

until I got to the top.

WS: Ha'i mai i kekahi moolelo e pili ana i ka lawe ia ana i ke ko maluna o ka

WS: Share any special experience relating to the transporting of sugar on the moku mamua, ka wahi i ku ai ka moku o Hoea, makai aku (Hoea, Honoipo) ships formerly, to where the ship anchored at Hoea, or below it (Hoea, Honoipo) Honoipo. Ua kamaaina no oe i ka wa e ku ana ka moku i Honoipo?

Honoipo. Are you acquainted with the time when ships would anchor off Honoipo?

JC: Koe 'ku ia. Aohe au i kamaaina ia Honoipo. Hele no ka ike i ke ku mai ka moku

JC: I am not informed. I was not acquainted with Honoipo. I simply went there to see the ships anchor kii kopaa. Aole moku aila pili maleila. Mahukona no ka moku aila pili maleila. and take on sugar. Steamers did not anchor there. Steamers stopped at Mahukona.

WS: Mamua ua lawe ia ke ko i Honoipo. Ike oe kela.

WS: Formerly sugar was shipped out at Honoipo. You experienced that.

JC: Ike wau. E hana ana wau i Hoea ia manawa, hana ana wau i Hoea ia manawa.

JC: I remember. I was working at the time at Hoea, I was working at Hoea at the time. He nui na wahi a'u i hele ai.

I have been around quite a few places.

WS: Ohana Hind wale no . .

WS: Only, the Hind family . .

JC: Ohana Hind wale no me ka lakou kopaa kau maluna o ka moku kalepa, sailing vessels

JC: Only the Hind family shipped their sugar by sailing vessels, sailing vessels aole moku-ahi. No lakou wale no ia, ka lawe ia ana i ko lakou kopaa, not steamers. They were the only ones that shipped their sugar aole moku-ahi, he moku kalepa. by sailing vessels instead of steamers.





CK: A pehea ke kopaa o na mahiko oko'a, ihea i . . ?

CK: What about the sugar of the other plantations, where . . . ?

JC: A lawe ia ma Mahukona, Mahukona lakou. Keia hawewili nei, Halaula aku leila,

JC: Their sugar was transported to Mahukona, theirs went to Mahukona. This mill  
over here, Halaula over there,  
o Halawa, Union Mill, a Mahukona (maluna o ke kaa lio?) kaahi no (kaahi no).

Halawa, Union Mill <sup>transported</sup> sugar to Mahukona (on horse-drawn wagons?) by train  
(by train).

Me ke kaahi o ia manawa. Ko Hind ma ke tractor. Lawe ia no ma ke alanui

By train at the time. The Hinds by tractors. Transported on the highway

mai Hoea a hiki i Honoipo, pokole no. Kau maluna o ka moku kalepa,

from Hoea until Honoipo, only a short distance. The sugar would be loaded on  
sailing vessels

moku nunui, kia ha, kia lima, ke kuku mai, auwe. Hele mai lakou ailuna ka moku,

huge ones, with four masts, five masts, majestic at anchorage, auwe.

<sup>Approaching the ship would be high up</sup>  
ke hoi ai lalo, piha i ke kopaa, a hoi. A he mau mahina a ho'e maila,

and leaving way down, loaded with sugar, and would depart. After a few months  
they would reappear,

mau mahina ho'e maila. (WS: Ke cable i lawe) cable (i lawe ke kopaa

after a few months they would arrive again. (WS: Loaded on by cable ) by cable  
(the sugar was loaded on

a kau iluna o ka moku) holo iluna o ka moku. Poe iuka nei o ka aina kau iluna

aboard the ship) sliding onto the ship. Those up on land would ride

o kela cable (kela kaa cable) (mai Palikamoa). Ihu mai ke kopaa

that cable (that cable car) (from Palikamoa). The sugar would descend

me keia kanaka pu e hele ana, kela kanaka iluna. There is a man driving

together with this man riding, this man being on the car. There was a man  
driving

back and forth with the sugar or without sugar. Ike wau kela. Ike wau kela.

back and forth with the sugar or without sugar. I saw that. I saw that.

WS: Aole au i ike kela. I ko makou manawa i hoi mai i Kohala, ua pau, pau.

WS: I did not see that. At the time we came to Kohala, that process had ceased.

JC: Owau hana wau me kela mahiko elua makahiki a oi, hookahi wahi i hana i ka apana  
ko

JC: As for me, I worked for that plantation more than two years at one area working  
in the sugar field



oia ka luna malama wai. Ha! ke ko ke ulu mai ke ko, loloa ke ko.

serving as a water luna. Ha! when the cane grew the cane was long.

(Mahea mai ka fertilizer?) A mai South America mai, mai Chile.

(Where did the fertilizer come from?) From South America, from Chile.

CK: Ka makahiki mua i hiki mai i na Pilipino o keia aina, maopopo oe ka wa mua

CK: Do you remember the first year when the Filipinos came to this land,

(oh, yea) ko lakou hiki mai ma Hawaii nei?

(oh, yes) when they arrived in Hawaii?

JC: Noho me a'u i Hoea, i Hoea i hana ana wau i kela manawa, 1906 I think.

JC: I was staying at Hoea, and I was working at Hoea at that time, in 1906 I think.

(<sup>mai</sup>~~Komo~~ na Pilipino) Pilipino.

(Came the Filipinos) the Filipinos.

CK: O kela poe Pilipino mua, heaha ko lakou ano?

CK: These early Filipinos, what kind of people were they?

JC: Ahiu kela ano poe, ahiu (ahiu) ahiu (hou pahi, hou pahi). A, ea, loa ia'u

JC: A wild sort of people, wild (wild) wild (knife wielders, knife wielders).  
Ah, yes, they got me at that

place, I was stabbed with a knife (under the right lung).

CK: O oe, heaha kou hana kela manawa?

CK: You, what were you doing at that time?

JC: He luna, luna hookahekahe wai no Halaula nei. Haalele wau i Hawi; kii ia mai au

JC: I was a foreman, irrigation foreman at Halaula. I had left Hawi; this haole,  
e keia haole o Watt (George Watt), haku o Halaula, makemake he luna wai.

Watt (George Watt), manager at Halaula, had come to get me to work as irrigation  
foreman.

Ileila i ko'u wahi i a'o ia i ka hanawai i Hawi. Poe Kepani, he mau Pilipino  
There at Hawi I had learned to irrigate. There were Japanese, some Filipinos,  
kekahi,

Pokoliko kekahi, ua ho'e mai ka lahui Pokoliko i kela manawa.

some Porto Ricans, the Porto Rican race having arrived at that time.



A kii mai kela haole ia'u e hoi mai meia e hana ai. No ka nui no ke kala  
 That haole had come to get me to work for him. Because of the higher wages  
 haalele ia kela hui o Hind. Ka lakou kala kana-eiwa wale no keneka o ka la.  
 I left the Hind company. What they were paying was only ninety cents a day.





CLINTON KANAHELE and ROBERT STEVENS

AT HILO, HAWAII, JULY 10, 1970

Interloper ( )

C. KANAHELE: E Brother Stevens (heaha keia pilikia?) ihea oe i hanau iaai?

C. Kanahele: Brother Stevens (what is the trouble?) where were you born?

R. STEVENS: I Kamuela, Hawaii. (Makahiki hea?) Aukake la umikumano,

R. Stevens: At Kamuela, Hawaii. (What year?) August 16

makahiki umikumawalu kanaeiwa kumano. (Owai na makua?) O ko'u makuakane  
1896 (Who were your parents?) My father

o Robert Stevens, Sr., a ko'u makuahine o Harriet Lincoln (before marriage).  
was Robert Stevens, Sr., and my mother was Harriet Lincoln (maiden name).

CK: Mahea oe i noho ai i ko wa opiopio?

CK: In your youth where did you live?

RS: I ka hapanui o ko'u wa opiopio ma Waimea, Hawaii.

RS: Most of my youth was spent in Waimea, Hawaii.

CK: Hoike mai oe kou hele ana i ke kula o ia aina, ka oukou hana i kela manawa,

CK: You tell about your going to school in that land, what was your occupation  
heaha ka oukou hana? at that time,

what was the occupation of you people?

RS: O ko'u makuakane hana oia i ka hui o Parker, a hoouna ia au i ke

RS: My father worked for Parker Ranch, and I was sent to

kula o Kamehameha. Aole au i puka i Kamehameha. Aka mamuli o ka

Kamehameha School. I did not graduate from Kamehameha. But because of the

nawaliwali o ko'u makuahine, holomalu mai ke kula mai. Keia holomalu ana a'u  
feebleness of my mother, I ran away from school. My escapade



aole ae ia e hele hou i ke kula a hiki i kela makahiki aku. A pau loa  
 prevented my returning to school until the following year. I  
 aole wau i hele i ke kula.  
 quit school altogether.

CK: Kou wa opiopio heaha ka oukou, kau hana kou wa opiopio?

CK: In your youth what was the occupation of the people and yours?

RS: Paniola pipi me ko'u mokuakane.

RS: My father was a cowboy.

CK: Hoike mai oe i ka moolelo e pili ana i Nawahia.

CK: You tell the story about Nawahia.

RS: Keia kanaka o Nawahia, he kanaka kuonoono loa kela, kanaka kuonoono loa oia.

RS: This man, Nawahia, was a very wealthy man, he was a very wealthy man.

A o kona wahi i noho ai oiahoi o Kawaihae-uka. E na makahiki a pau,  
 His place where he stayed was namely Kawaihae-uka. Every year  
 kona wa e kuni ai kana pipi, he ahahui pipi nui kona, hele makou na (paniola)  
 when it was time to brand his herd, for he had a large herd, we (cowboys)  
 paniola pili kona aina e kokua. A iaia e, a i kekahi la o keia kuni pipi ana,  
 cowboys living next to his ranch would go and help. While he, one day during  
 komo mai elua Moramona misiona Moromona. Ano ua ana kela la. Mai kona wahi  
 this branding  
 two Mormon missionaries came in. It was raining that day. From his place  
 a hiki ia Waimea unikumalua mile. So makemake no laua e noho iloko o  
 until Waimea was twelve miles. So the two men wanted to stay in  
 kona wahi, aale iloko o kona hale, mawaho ma ka pa pohaku (no kela po)  
 his place, not in his house, but outside against the stone wall (for that  
 night)  
 no kela po. A huhu 'hola keia kanaka. Mea 'kula, "Aole au e makemake ia  
 oukou  
 for that night. This man got angry. He said, "I don't want you fellows



e moe maneinei. Hele, hele, na poe makilo, mahaoi; ku a hele pela."

to sleep here. Go, go, you presumptuous beggars; get going."

Mea maila ko'u makuakane ia'u, "Ea, e hoihoi kaua i keia mau haole Moramona

My father then said to me, "Say, we will take these haole Mormons with me kaua. Kau hookahi me oe, kau hookahi me a'u a hiki ko kaua wahi i noho ai." us. One can ride with you, and one can ride with me until we get to our home."

Ka hele ana ileila bapekiko ia ke keikeina o ko'u mokuakane, Johnny,

Going there my father's younger brother, Johnny, was baptized

e na misiona. Ko'u mokuakane aohe i bapekiko ia. I kekahi la ae,

by the missionaries. My father was not baptized. The next day

hoihoi ia keia mau misiona, lawe ia i Waimea maluna ka lio

these missionaries were taken to Waimea on horseback

me ko'u mokuakane. A ka laua i olelo mai, "Aale loihi mai keia wa aku,

with my father. This is what they said, "Not long after this time

weliweli ana ka haawina a ke Akua i kela kanaka." Aole loihi mahope mai

terrible shall be God's judgment on that man." Not long after

o kela manawa o kona wahi e noho ana (lana i ka wai) aale.

that time his domicile (was flooded), no.

Ua hoolimalima oia a ua pau, ua hala ma'o (pau ka manawa e hoolimalima ai)

His lease had expired and gone beyond the time (the term of the lease ending),

pau. Aale makemake ia e hoolimalima hou iaia. Olelo aku ka poe ia wa,

finished. The owners did not want to lease it again to him. They told him

"Lawe oe kau pipi apau loa mai neinei, hookomo iloko o kou aina." at the time

"Take all your cattle out of here, and put them on your own land."

He wahi liilii kona ma Keawewai. Aole nui loa. "Lawe kou holoholona apau

He had a small place at Keawewai. Not too big. "Take all your animals





a hookomo iloko leila, wahi liilii loa." Hiki hookahi kaukani pipi.  
 and put them in there, a small ranch." It could hold a thousand cattle.  
 Makemake ka hui o Parker e kuai i ka pipi. Makemake o Kipimana (Shipman)  
 Parker Ranch wanted to buy the cattle. Shipman wanted  
 e kuai ka pipi o keia mau hui elua. Nolaila, haawi o Alfred Carter,  
 to purchase the stock of both ranches. Therefore, Alfred Carter,  
 oia ka manager o ka hui Parker o ia wa, ehia 'hola la kala o ke  
 he being the manager of Parker Ranch at the time, offered a price  
 kumukuai o ka holoholona (hookahi) hookahi. O Kipimana haawi hou oia  
 for each head (each), each head. Shipman offered a few dollars  
 ia mau kala maluna ae. Nolaila, hooholo oia e haawi oia i Kipimana  
 more than the other. Therefore, he (Nawahia) resolved to sell  
 i ka pipi (Shipman) i Humuula, e lawe ia i Humuula i Kale'a.  
 his cattle to (Shipman) at Humuula, and to take the cattle to Kale'a, Humuula.  
 Keia lawe ana i ka pipi. Ua olelo mua na misiona e hiki mai ana ka la  
 Regarding this cattle drive. The missionaries had already said the day would  
 e loa ana i kekahi mea weliweli loa i kela kanaka. Hoouna ia 'hola keia  
 when some very terrible thing would happen to that man. These cattle were  
 lawe ia i Humuula. (Hoohai na pipi a hele i Humuula) Lawe ia ka pipi  
 and taken to Humuula. (The cattle were driven to Humuula). The cattle were  
 ma ke alanui lawe ana i ka hui o (Shipman) Kipimana. Keia hana ana,  
 on the trail leading to Shipman (Shipman's) ranch. This being done,  
 mai Kawaihae-uka aku a hiki i ko Kipimana hui, he ano wahi loihi no kela,  
 from Kawaihae-uka until Shipman's ranch was quite a long distance  
 ma ke aoao o Mauna Kea, mamuli o kela hoopai a ke Akua i keia kanaka  
 on the slopes of Mauna Kea, because of that punishment of God on this man



no kana mau hana kupainaha e pili ana i ke Ekalesia, ma keia hele nei his extraordinary conduct regarding the Church, in this drive i keia holoholona, mai Kawaihae-uka aku a hiki i Humuula ma ke alanui of these animals from Kawaihae-uka until Humuula along the trail make keia mau holoholona kohu mea he nalo mai ke alanui holo-oko'a, these cattle lay dead like flies all along the entire way, pau loa mai Kawaihae-uka a hiki ka puka ana i Humuula. Kaka'ikahi o na from Kawaihae-uka until the trail got to Humuula. Only a few holoholona i puka ileila. Hapanui pau i ka make (make ma ke alanui) of the animals got there. Most had died (died on the trail) make i ke alanui, make wale no ke alanui. Hoopa'i ia ana kela a ke Akua on the trail, had simply perished on the trail. That was God's punishment mamuli kona ano mau walaau kupainaha pili ana i ka Ekalesia. Oia 'hola because of his somewhat surprising words against the Church. That is ka moolelo pili ana kela kanaka. the story pertaining to that man.

CK: Pehea ka make ana o keia kanaka o Nawahia?

CK: How did <sup>this</sup> man Nawahia die?

RS: Ka make ana o keia kanaka o Nawahia. Mamua ka haalele ana o ka misiona

Rs: How this man Nawahia died. Before these two missionaries left i ka home, kukulu laua ilalo a pule a kau hookahi me ko'u mokuakane, our home, they knelt and prayed, and then one rode with my father, kau hookahi me a'u. Olelo mai la ka poo o ka misiona, "Aale loihi mai keia wa and one rode with me. The senior missionary then said, "Not long from this time e loa ana i kekahi make weliweli o kela kanaka." Aole loihi mai keia manawa mai that man will come to a terrible death." Not long after that time make oia iloko o kona hale. Mau pule mamua ka loa ana kona kino. he died in his house. Weeks had passed before his body was discovered.



Ua palahu. Lawe iloko o ka wheel balala, kiloi iloko o ka lua.

The body was decomposed. It was put into a wheelbarrow and dumped into a hole.

Eia ka hoopai o ia kanaka mamuli o kona hana ino ana o na kaua a ke Akua.

Here was the punishment on this man because of his cruel treatment of the servants of God.

CK: Ehia makahiki oe i komo iloko o ka Ekalesia?

CK: How many years have you been in the Church?

RS: Mai kela manawa mai, kela manawa mai ko'u wa opiopio e hele ana au

RS: From that time, from that time of my youth while I was attending  
i ke kula o Kamehameha a mahape mai o ia manawa, hoihoi hou ana mai i Waimea,  
the Kamehameha Schools and after that time and returned to Waimea,  
a komo iloko o ka Ekalesia.

I have been in the Church.

CK: O oe wale no o kou ohana?

CK: Only you of your family?

RS: A o ko'u makuahine, lilo oia i hoahanau kekahi. A o ko'u makuakane aoie oia

RS: My mother, she became a member. My father, he never  
i komo i ka Ekalesia.

joined the Church.

CK: A ka makahiki hea i hele mai oe i Hilo nei?

CK: What year did you come to Hilo?

RS: Makahiki eiwakalua.

RS: 1920.

CK: Heaha kou oihana, heaha kou oihana, hea kou hana maneinei i hele mai i Hilo nei?

CK: What was your occupation, your occupation, your occupation that led you to Hilo?

RS: Ko'u wa opiopio e hele ana i ke kula i Kamehameha, ua loa ka oihana okomobila,

RS: In my youth while attending the Kamehameha Schools I learned to be a mechanic,  
kauka okomobile, mechanic (mechanic) mechanic, a oia. Me ia oihana a komo wau  
doctor of automobiles, a mechanic (mechanic) mechanic, so it was. With that  
trade





i Hilo nei a hana i ka Volcano Garage, hana me Mr. Ruddles, ka haku

I came to Hilo and worked for Volcano Garage, worked with Mr. Ruddles, the  
o ia manawa, ka hunona a Eben Low (ke kane o Anabelle) ke kane o Anabelle.<sup>manager</sup>

at the time, and also the son-in-law of Eben Low (Anabelle's husband) the  
husband of Anabelle.

CK: Ohana pili oe no Anabelle, oukou?

CK: Are you or your folks related to Anabelle?

RS: Ano pili. Pehea ke ano o ka pili aole au i maopopo loa. A kamaaina loa au

RS: Somewhat related. How we are related I don't know clearly. I had been  
ia Anabelle a hiki kona haule ana. closely acquainted

with Anabelle until her death.

CK: Keia ohana o Lindsey ma, pili no oukou?

CK: This Lindsey family, are you people related?

RS: Pili ma ka male ana o na ohana, aole pili koko.

RS: Related by marriage, not by blood.

CK: Pehea keia wahi o Hilo nei i kou manawa mua i hele mai maneinei?

CK: What about this place, Hilo, when you first moved in?

Heaha ke ano o keia kulanakauhale o Hilo?

What was the city of Hilo like?

RS: O Hilo nei ia wa aole like me keia manawa, ke ne'e nei iwaho. Mamua,

RS: Hilo' then was not like it is these times, extending outward. Before,  
hoomaka no ke kauna maneinei mai o Wailuku a hiki o Piopio Street i keia wa.  
the city began on this side of Wailuku River until Piopio Street as at this  
Pau aku, ma'o o ia wahi nahelehele wale no. time.

Ended there and beyond that there was only brush.

CK: Mahiko, he ululaau wale no?

CK: Sugar cane, only forests?



RS: Aole he ululaau, he ma'u, he ma'u kaleponi.

RS: Not forests but grass, California grass or panicum.

CK: Nawai i kanu ai i ka ma'u?

CK: Who had planted the grass?

RS: Ulu mai keia ma'u nahelehele.

RS: This brush like grass just simply grew.

CK: He mahiko keia o Hilo?

CK: Was this the Hilo Plantation?

RS: O Waiakea, ka mahiko aohe ke kauna pono. Kaawale ka mahiko lalo nei,

RS: Waiakea, which plantation never encompassed the city proper. The plantation  
included the area below,  
ma keia mau wahi nei. and

encompassed these places here.

CK: Nui na hoahanau maneinei i kela manawa?

CK: Were there many members of the Church at that time?

RS: Na hoahanau o ka Ekalesia? (ae) Mahuahua no ia manawa; aole like me keia wa.

RS: Members of the Church? (yes) A few more at the time; not like it is at this  
time.

CK: Owai na alakai, na kamaaina o kela manawa?

CK: Who were the leaders, the oldtimers at that time?

RS: Ke keiki haole ia wa i hoi mai ia Hilo nei o Exeter, keiki opiopio, keiki loihi

RS: This haole young man that came to Hilo Elder Exeter, a young man, a tall youth  
(a ua ike no wau iaia. Owai na Hawaii, na luna mawaena o na Hawaii?)

(I knew him. Who were the Hawaiian leaders?)

Kailimai, o Kailimai i maopopo loa ia'u (elua laua) ae, owai la kona hoa?

Kailimai, Kailimai I knew very well (there were two of them) yes, who was his  
companion?

(Owai hou?) J. P. Hale, ua kamaaina oe ia hoahanau? (Aole au kamaaina iaia).

(Who else?) J.P. Hale, were you acquainted with that member? (I was not  
acquainted with him).

Hele mai, oia ka mea, ka mea e malama ana na poe kolohe iloko o ka hale paahao,

He came, and he was the warden over the lawbreakers in the prison,



o J.P. Hale. Kamaaina loa oia. Ho'e mai au ineinei ua ano oo maoli oia.

J.P. Hale. Knew him well. When I first came here he was an old man already.

CK: Hoike mai no oe e Sister Stevens ina ua maopopo oe i kekahi poe, haawi mai ka inoa.

CK: Sister Stevens, disclose the names of some of the people you knew.

MRS. STEVENS: Brother Kaili, o John Kaili, (Sam John) yes, Sam John.

Mrs. Stevens: Brother Kaili or John Kaili (Sam John) yes, Sam John.

CK: Owai ka haku-nui o ka mahiko maneinei? (Forbes). Kamaaina no oe i kela

CK: Who was the plantation manager here? (Forbes). Were you acquainted with that kanaka o C.C. Kennedy?

man, C.C. Kennedy?

RS: Aole, aole. Lohe au e pili ana iaia aohe nae au i kamaaina iaia.

RS: No, no. I heard about him but never got acquainted with him.

CK: Kona wahine he aunty kela no maua, owau me ko'u brother. Keikuhine kela

CK: His wife (Laura Vestal) was the aunt of my brother and me. She was the sister o ko maua makuakane. Hele mai mai ka aina haole mai, a hele mai i Hawaii.

of our sire. They both came from the mainland (San Jose, California) to Hawaii.

Pehea, kela hele mai<sup>ai</sup> o Pele kokoke pili loa i Hilo nei, ileila no oe i kela manawa?

When the lava flow came down close to Hilo were you there at that time?

(Aole) Mai Mauna Loa mai a hele mai (aale, aole au maopopo pili ana kela).

(No) From Mauna Loa it flowed (no, I don't know about that).

Pehea ka noho ana o keia aina, ola'i no kekahi manawa?

What about life on this land, are there quakes sometimes?

RS: Ae, (ola'i) ola'i, ae. Kamaaina no i kekahi na hoaloha o'u, ai no oia ke ola nei

RS: Yes (quakes) quakes, yes. You are acquainted with one of my friends, who is still alive keia la. A ua kamaaina oe iaia, oiahoi o William K. Sproat. Aole oia hoahanau

this day. You are acquainted with him, that is, William K. Sproat. He was not a member

ia manawa. He keiki opiopio. A ua heluhelu wau i ka nupepa e hele mai oia

at the time. A young man. I had read the newspapers and learned he was coming





e hakaka me keia Pilipino, Bolo. Keia Pilipino kona wa i hakaka ana ineinei, to fight with this Filipino, Bolo. This Filipino during the time he had fought here, pau na poe i walawala iaia, pau ka knockout. (Pio iaia). Noleila, had defeated all contenders by a knockout. (Vanquished by him). Therefore, o Bill mai Kohala mai hele mai e hakaka me keia Pilipino. Aka ua eha ka lima. Bill came from Kohala to fight with this Filipino. But his <sup>hand</sup> had been injured. Postponed ia (hoopanee), hoopanee i ka hakaka i hiki kekahi manawa hope mai. So the fight was postponed (postponed), postponed until some time afterwards. (A pehea mai nei?) Aka, ia ka hakaka ana o laua, draw, oiahoi, nobody win. (How did it turn out?) However, their fight ended in a draw, that is, nobody won. O kona noho ana ia ineinei a hiki kona lilo ana i hoahanau.

He stayed here until he became a member (of the Church of Jesus Christ of Latter-day Saints)

CK: Olelo mai oia nau i kokua iaia.

CK: He has indicated that you helped him.

RS: Ae, noho oia me ia'u. O kona hele mai aohe ona kamaaina ineinei.

RS: Yes, he stayed with me. Regarding his coming he was not known here.

Ke keikuhine o Ella, ka wahine a Dick Kekoa, Richard Kekoa, but noho oia me ia'u His sister, Ella, the wife of Dick Kekoa or Richard Kekoa was here but he stayed with me a hiki ka lawe wau iaia i ka pule a hiki kona lilo ana i hoahanau.

until I took him to Church and until he became a member.

Hauoli loa oia i keia la no kela lilo ana oia i hoahanau. Ina aole, ai no oia He is very happy this day for his becoming a member. If not, he would still ke nalowale nei iloko o ka nahelehele o Pololu.

be lost in the wilds of Pololu.

CK: A mahalo mau ana oia ia oe. Puka mau ana i kou inoa; i kona moolelo puka mau ana

CK: He is always thanking you. Your name is always mentioned; in his life's story

kou inoa me ka mahalo ia oe no kou hookipa aku iaia a lilo oia i hoahanau iloko o keia Ekalesia. your name is always mentioned with gratitude to you for your hospitality to him and his conversion to membership in this Church.



RS: Hauoli, hauoli, he hoahanau. Ina loa mahuahua na hoahanau me kela,

RS: Happy, happy, for his membership. If more like him became members  
pau ka poe apau i lilo i Moramona.

all the people would be Mormons.

CK: Pehea o kela tidal wave o 1946? Ihea oe i kela manawa?

CK: What about the tidal wave of 1946? Where were you at that time?

RS: Hana ana au me ka railroad (alanuihao). O ko'u home e noho ana o ka railroad

RS: I was working with the railroad (railroad). My home in which I was living  
iloko no o ka yard, railroad, right in front of the office. Ala maila au  
in the railroad yard of the railroad, was right in front of the office. I got up  
i keia kakahiakanui holo ana ka poe ma'o a maanei. A noonoo 'hola au  
that morning people were running here and there. I wondered

heaha keia poe e holo pupule maoli. Mea maila ko'u poe noho kokoke ana me maua,  
why these people were frantically running. My neighbors living next to us  
ke kai keia kahinalii e hele mai nei. A pehea oe i maopopo ai? Ke kaahi  
said there was a tidal wave approaching. How did they know? The train  
e hele ana i Hamakua, e hele ana a ka'a ma'o aku i ka muliwai o Wailuku, ua  
that was coming in from Hamakua had just passed beyond the Wailuku River,  
lilo ka track. Aole ala hao, ua pau ka lawe ia. A makemake ana e hoi mai ihope  
but the tracks were gone. There was no track, it had been carried away.

It wanted to return  
aole hiki. Hele mai la keia kai o kahinalii, lawe ia 'kula keia train (kaahi)  
but couldn't. This tidal wave came up and carried away this train (train)  
me na box cars a hiki iluna loa. Oia 'hola ka hopena loa o kealahao iluna o ia  
wa.  
and the box cars way inland. That was the final end of the railway of the time.

CK: Pehea o ke komo ana o ke kai, pili no ma kou wahi e noho ana?

CK: How far did the sea come in, up to the place where you were living?

RS: Ano pili no, aohe nae makou i pilikia mai. O na mea pili ana ka muliwai o (Wailu-  
ku)

RS: Quite close, but we were not harmed. Places it struck were those along the  
river of (Wailuku)



Wailoa (Wailoa). Pau lakou i ka lele. Ka home pau ka lilo i ke kai, kau wapo,  
 Wailoa (Wailoa). The houses were gone. They were carried by the sea against  
 the bridge,  
 kauwapo o Waiakea, aole oia i kiekie loa. Keia poe home ma kapa o keia muliwai  
 the Waiakea bridge, which was not too high. These buildings that had been along  
 the banks of this river  
 hiolo iloko o ka wai. A ka iho ana mai aale hiki ke clear i ka bridge,  
 tumbled into the waters. When they floated down they could not clear the bridge,  
 hooku'i i ka bridge, pau i ka hiolo, me na poe apau loa (make) make, make.  
 and jammed against the bridge, and disintegrated, and all their occupants (died)  
 died, died.  
 Ike maka maoli makou i kela mau mea apau (lana na kino iloko o ke kai).  
 We were eye witnesses to all those things (to the bodies floating in the sea).  
 Aohe ua ike aku. Hooku'i ana i ka home o keia uwapo (pau ka helelei)  
 I did not see that. Crushing against this bridge these buildings (were all  
 demolished)  
 pau ka hiolo. Pau na poe lilo i ka moana. (Nui na hale i lawe ia?)  
 were all demolished. All the occupants were carried into the ocean. (Many  
 houses were carried out?)  
 Nui na hale, na hale e pili ana i kapa o kela wai (o Wailoa) o Wailoa (pau).  
 Many homes especially those all the banks of that river (Wailoa) Wailoa (gone).  
 A mea maila o kekahi o na hoahanau Kepani ia 'u kekahi manawa mahape mai,  
 One of the Japanese members of the Church said to me sometime later,  
 "Owau, aole wau he ike i ke au." Keia kakahiaka ia laua e noho ana mamua o ka  
 "I, I did not know how to swim." This morning as they were home just before  
 hele ana i ka hana, ike oia ke ano (o ke kai) o ko laua home kohu mea e lana ana.  
 going to work, he noticed (the wave) their home seemed to be floating.  
 Olelo mai ka wahine, "Nohea hoi i keia wai ke kii nei iwaho," ai lakou ke lana nei  
 His wife said, "Where has this water come from that is drawing us out?" In the  
 meantime they were afloat  
 Lawe ia laua a hiki i keia uwapo iuka nei o Sinpachi. Then hoomaka ka wai e iho.  
 They (he and wife) were carried up to this bridge at Sinpachi's. Then the water  
 started to recede.  
 Ai laua iluna o ka hale ia manawa, iluna o ke kaupoku hale.  
 They were on the house at the time, on the ridge of the house.







O na home mamua aku o laua, hooku'i i 'kula i keia uwapo, pau ka nablowlale.

The houses floating ahead of their house collided with this bridge and disappeared.

O na poe e noho ana iloko o keia mau home, pau lakou i ka make. Mea maila oia ia'u,

The occupants in these houses, they all perished. He said to me,

"Aole au i pii i ke kumu manako, ke kumu niu, mamua iloko o ko'u ola ana,

"I had never climbed a mango tree or coconut tree before in all my life,

pela pu me ka'u wahine. I kela manawa ku ko maua hale i ka aoao o ka muliwai,

the same with my wife. At that time when our home stood beside that river,

he kumu niu maleila, kana-aono a oi ke kiekie iluna. Aole o maua lole

there was a coconut tree there about sixty or more feet in height. We had no clothing

maluna o ko maua kino kela wa. Pinana maua elua a kau iluna o keia kumu niu.

on our persons at that time. We two climbed and got on top of this coconut tree.

Pakele maua." (Lilo ko laua hale) lilo ka home. Ai laua iluna o ka kumu niu.

We were saved." (Their home was carried away) carried away. They were then on the coconut tree.

I ka emi ana ka wai iho laua ilalo. I mea maila ia'u, "Aole au i pii iluna

When the waters receded they descended. He said to me, "I had never climbed

o ke kumu niu mamua i ko'u ola ana a o keia manawa, a pehea la wau i pii iluna."

a coconut tree before in my life until this time, and how I did make it."

(O na hale-kuai i mua nei) pau lakou (pau lakou) pau (koe keia hale kii-onioni)

(The stores that were in front) they were gone (they were gone) gone (except the theater)

ae. O na home, o na home ma ke aoao o ke kai ma Hilo kauna pono iho,

yes. The buildings, the buildings along the seashore of the town of Hilo

ua lawe ia, mai keia aoao mai a hiki ka hooku'i me na home ma na aoao ma'o,

were carried away, including those structures from this side until the joining of those on the other side

a hooku'i i ka alanui.

where the highway forks.

CK: A mahea oe i ka manawa ke nana nei oe i keia poe hale e lana ana i kela kaka-hiakanui?

CK: During this time where were you observing these houses as they floated that morning?



RS: A kii mai la ko makou haku ia makou ina hiki makou ke hele a kokua i na poe

RS: Our boss came to get us if we could go to help the people that might be  
e hiki ana ke hoopakele ia. Hele makou me na kaa like ole o ka railroad

saved. We got on all the cars of the railroad that were  
a hooko ia na kauoha a ka haku. A oia ka hopena i loa a o ka hui alahao o Hilo  
available  
nei.  
and carried out the request of the boss. That was the end of the Hilo railway.

CK: A pehea i pouno ai o kela poe kamalii ma Laupahoehoe?

CK: How did those school children at Laupahoehoe perish?

RS: O Laupahoehoe, kahi o keia home, kahi o ke kula o ka halekula o Laupahoehoe

RS: This cottage on the school grounds at Laupahoehoe was situated next to  
noho ilalo. Keia pii ana mai ka wai o ke kai loa ka halekula.

the beach. This tidal wave came up and engulfed the school.

Lawe ia keia (keia halekula) keia halekula iwaho (me na kamalii) me na kamalii

It carried this (this school) this school out (with the children) with the  
ame na poe e noho ana ilalo o Laupahoehoe. Kekahi o lakou ua hoopakele ia mai  
children  
lakou.

and those inhabitants living down at Laupahoehoe. Some of them were rescued.

Iwaho o lakou i ka moana no kekahi mau hora loihi.

They had been out in the ocean for several hours.

CK: Pehea o keia moololo o kela luahine i lana ai iloko o ke kai i kekahi la a oi  
paha?

CK: What about this incident about that old lady who had floated in the ocean for  
perhaps more than a day?

RS: Oia, he hoahanau oia (he hoahanau no) o Akiona (maluna o ka papa) maluna o ka  
papa.

RS: She, a member (a member), was Sister Akiona (floating on a board) on a board.

A kona kane ka pelikikena o ka apana o Laupahoehoe, o Kihalani.

Her husband was the president of the Kihalani Branch at Laupahoehoe.

(A lana keia wahine iloko o ke kai) lana i ke kai mau hora. A ina paha oia

(This woman floated on the ocean) floated on the ocean for many hours. If she  
had been

i kiloi ia i ka aina ina paha ua pilikia. Aka, lawe ia ke kai.

dashed against the cliffs she would have perhaps perished. But she was carried  
out.



Loaa na kokua hoopakele oia me na keiki, me na kamalii o ke kula o ia wa.

The rescuers saved her and the children, and the children of the school of the time.

CK: E pehea keia tidal wave o 19 . . keia mea mahope mai, heaha ka makahiki

CK: What about this tidal wave of 19 . .this last one, what was the year o ia tidal wave mahope mai? 1960. Pau kela poe kulanakauhale makai aku

of that last tidal wave? 1960. All those buildings below

o kela muliwai o Wailoa, a kela wahi o kela poe halekuai makai aku

that Wailoa river, and in that area where the stores were extending

a hele i Keaukaha (Waiakea, Waiakea), pau lakou i ka lawe ia mawaho.

toward Keaukaha (Waiakea, Waiakea) they were all carried out.

RS: I am not so sure now about that; we were not in Hilo at that time.

RS: I am not so sure now about that; we were not in Hilo at that time.

(Ma ka olelo Hawaii). Ia manawa manao au i Honolulu maua, i Honolulu maua.

(In the Hawaiian language). I think at that time we were in Honolulu, we were in Honolulu.

Oia ka pii hou ana mai o ke kai kahinalii a pau maoli ke kauna holooko'a o Waiakea.

That was when the tidal wave came up again and destroyed the entire town of Waiakea.

CK: Olelo mai o Makaio ia'u i kela po hana ana oia iloko o kela hale-uwila.

CK: Brother Abe Makaio told me that night he was working in the power plant.

A kela po pii mai ke kai a hoi oia iluna. Hele ke kai a koko ke i komo iloko

That night the tidal wave came up, and he went upstairs. The water almost entered

ma kona wahi e noho ana maluna loa, a ike no oia i ka po keia poe hale e lana ana where he was way up there, and he saw these houses floating by in the dark

e hele ana iwaho, me ka poe uwa ana, poe iloko o ke kai. He aina weliweli

and being carried out, and heard the people in the water screaming. This land

no keia o Hilo, ea? He mea maikai no ka poe o keia wahi e noho me ka haahaa,

of Hilo is terrifying, isn't it? It behooves the people of this land to live in humility,







hele i ka pule (a oia).

to go to Church (that's it).

RS: "Wehe puke maoli kela". Owai lakou e hoomanao ana e pili ana he ke Akua

RS: "That is really quoting scriptures." Who of them would think of God  
ma ka lani, e kokua mai iaia i ka wa popilikia me keia? Kela manawa  
in heaven who would protect him in dangers like this? That occasion  
like 'hola me kela a lilo ia he mea a lakou e hana ai a noonoo e pili ana  
should have reminded them of their deeds and motivated them to think  
he ke Akua ma ka lani, a kokua mai ia lakou iloko o ka hana kela wa.  
of God in heaven, who could help them in such a situation.

CK: He kai kela. Mahope e hele mai o Pele. I ka wa mamua kahe mai o Pele

CK: That was a tidal wave. Pele may come afterwards. In the past Pele  
a koko ke pili ia Hilo. Ina pela he aina weliweli maoli no keia.  
almost got to Hilo. That being so this land is really dangerous.

RS: O Pele, manao au ua ano aloha oia ia makou. Aole oia makemake e hele mai

RS: Pele, I think, likes us some. She does not want to come  
a e pulehu ia makou iloko o ka a'a, a'a wela.  
and roast us in the lava, in the hot lava.

CK: Pehea mamua o ka noho ana o keia wahi, nui ka mea ai, oluolu ka noho ana?

CK: How was living in this place before, was there much to eat, was living comfortable?

RS: Oluolu ka noho ana. Nui na mea ai. Hauoli no na makaainana ia na mea

RS: Living was pleasant. Plenty to eat. The townspeople were happy to welcome  
e hele ana ia mau la.  
visitors those days.



CLINTON KANAHELE AND SOLOMON KUPIHEA

AT KEALIA, KAUAI, JULY 11, 1970

Interloper ( )

C. Kanahele: Ihea oe i hanau iaai?

C. Kanahele: Where were you born?

S. Kupihea: Hanau wau i Honolulu. (Makahiki hea?) Makahiki umikumawalu

S. Kupihea: I was born in Honolulu. (What year?)

kanaeiwa kuma-lima.

1855.

CK: Ehia makahiki oe i hele oe (haalele) a i haalele i Honolulu a hele mai

CK: How old were you when you went and <sup>(left)</sup> Honolulu and came  
i Kauai nei?

to Kauai?

SK: Piha au elima makahiki alia hoi mai wau i Kauai nei.

SK: I was five then I came to Kauai.

CK: Kamaaina no oe i keia aina. Loihi no keia noho ana. (Ae, loihi, loihi,

CK: You are well acquainted with this land. This staying has been long. (Yes,  
loihi ko'u noho ana i keia aina) O Kealia, oia ka inoa o keia wahi  
long, long,

long has been my staying on this land) Kealia, it is the name of this  
au e noho nei? place

you are ataying on?

SK: O Kealia o ko makou hale leka. Keia wahi e kahea ia nei o Keahapana

SK: Kealia is our post office. This place is called Keahapana  
(Keahapana).

(Keahapana).



CK: Mamua nui na kanaka o keia aina.

CK: Before many people were on this land.

SK: Ae, kela hele ana mai wau iloko o ka makahiki umitumaeiwa umikumaono,

SK: Yes, that coming of mine was in 1916;

kela manawa, o Keahapana nei, nui na poe Hawaii e nohoana no lakou ia manawa.  
at that time at Keahapana many Hawaiians were living at the time.

Mau no lakou e ola nei i kela manawa.

They were still living at that time.

CK: He apana no ko kakou Ekalesia ? (Ma Keahapana, ae, loa.) Loa. (Ae)

CK: Did our Church have a branch? (We had a branch at Keahapana.) We had. (Yes)

Aihea ka hale-pule o keia manawa?

Where is the chapel at this time?

SK: Keia manawa, loihi keia manawa aale, aale hele ka poe ileila.

SK: This time, it has been a long while since the people have been going there.

Ua ano kahiko mai no paha.

Perhaps, it is probably old.

CK: Ua nalowale ka aina, nalowale. (Ka aina oia mau no o ka aina; o ka halepule

CK: The site is lost, lost. (The land is still there; the chapel

keia helelei mai.) Ua pau loa (ua pau loa). Owai na poe kahiko iloko o ka  
Ekalesia?

is crumbling away.) It is completely gone (completely gone). Who were the  
oldtime members of the Church?

SK: O kela manawa kela poe kahiko, oia no o Lono ma (o Lono ma. Owai hou?)

SK: At that time the oldtimers were namely, the Lono's (the Lono's. Who else?)

A o mea nohoi, o William Kauai, (Ohai) Oahi nohoi (Ben Ohai ma) Ben Ohai ma,

Also William Kauai, (Ohai) Oahi also (Ben Ohai's) Ben Ohai's,

o Kaimi ma, o Kumua'o ma. Nui, nui na hoahanau o kela manawa. Nui, nui  
lakou.

the Kaimi's, the Kumua'o family. There were many, many members at that time.  
There were many, many of them.





CK: Heaha ka hana o na Hawaii i kela manawa?

CK: What kind of jobs did the Hawaiians have at that time?

SK: O kela manawa na poe Hawaii hele no lakou i ka hana i ke aupuni.

SK: At that time the Hawaiians they went to work for the government.

Ke ole lakou hana, hana no lakou iloko o ko lakou loi ai. (Nui ke kalo o ia manawa?)

When they were not employed, they worked in their taro patches. (Was there plenty of taro then?)

Nui ke kalo, nui, kela manawa nui ke kalo. Kela manawa na poe Hawaii

Plenty of taro, plenty, at that time plenty of taro. At that time the Hawaiians  
kamu i ke kalo. Nui.

did plant taro. Plenty.

CK: Nui ka i'a o ke kai (ae, ae). Lako keia kai i ka i'a i kela manawa.

CK: Plenty of fish in the sea (yes, yes). The sea was well stocked with fish at that time.

SK: Hele nohoi i kahakai, hele nohoi i kahakai, a loa ko lakou i'a, a hoi mai.

SK: They would indeed go to the beach, indeed go to the beach, and they would have fish and return.

CK: Nui na i'a iloko o na kahawai o kakou?

CK: Was there plenty of fish in our streams?

SK: Nui kela manawa. Nui ka oopu<sup>1</sup>, nui nohoi ka amaama. Nui. (Piha keia mau muliwai

SK: Plenty at that time. Plenty of oopu, also plenty of mullet. Plenty.  
(The streams were full of  
me ka i'a). Ae, nui kela manawa. Kela manawa, ola, ola ka poe e noho ana

fish). Yes, plenty at that time. At that time, the people living

i kela manawa i keia aina nei, oia o Keahapana.

at that time in this land namely, Keahapana, were well provided for.

CK: Pela no na wahi a pau o Kauai nei. Nui ka wai o keia aina o Kauai

CK: That was how it was everywhere on Kauai. There is much water on this land of  
Kauai  
(ae, pololei). Nui na kahawai, nui akea.

(yes, true). There are many streams, and are very wide.

<sup>1</sup>Fresh water fish that grows no longer than 8 to 10 inches.



SK: Eia nohoi o na kahawai a kakou: O Hanalei, o Wainiha nohoi, o Lumaha'i nohoi,

SK: Here indeed are our streams: Hanalei, also Wainiha, also Lumaha'i,  
o Wailua, (Hanapepe) Hanapepe nohoi, Waimea. Nui na kahawai. Ke kahawai  
Wailua (Hanapepe) also Hanapepe, Waimea. Many streams. The stream  
oia 'ku ma ka i'a o Wainiha (Wainiha), nui. A Kealia nei nohoi kekahi.  
having the most fish is Wainiha (Wainiha), plenty. Kealia is indeed another.

CK: A pehea i keia kahawai o(Wailua) Wailua?

CK: How is this stream (Wailua) Wailua?

SK: Ae, o kela kahawai o Wailua, ka hapanui o kela manawa ka i'a he amaama

SK: Yes, that stream, Wailua, most of the times teems with mullet  
(amaama), oopu nohoi. (A hiki no paha a hiki keia manawa.) Hiki no i keia  
manawa,  
(mullet), also oopu. (And perhaps still to these times.) Still to these  
times,  
hiki no i keia manawa. Hapanui o ka i'a, oia he barriguda (oia?),  
still to these times. Most of the fish are namely, barriguda (is that so?),  
oia o Wailua, barriguda. (Na kela i'a e pepehi ka amaama.) Ae, ae,  
barriguda, that is referring to Wailua. (That fish destroys the mullet). Yes,  
yes,  
kela i'a aale maikai. I'a pepehi kela i na i'a oko'a ae.  
that fish is not desirable. That fish kills all other fish.

CK: Owai na, owai na haole kuonoono ma keia aina o Kauai?

CK: Who were, who were the wealthy haoles on this island of Kauai?

SK: O kela hiki ana mai wau i keia aina nei, o Kauai, au e walaau nei?

SK: Are you referring to that first time when I came to this land of Kauai?

Ko'u manao no oia no o Rice ma, o Robinson nohoi, o Kanuka nohoi. Oia ka'u poe  
haole  
I believe they were the Rice's, also Robinson, also Kanutson. These were the  
haoles  
i maopopo. (O Wilcox) o Wilcox nohoi, kela poe haole. (O Sloggett ma).

I recall. (Wilcox) Wilcox also, those haoles. (The Sloggett's).

O Sloggett ma, o Sloggett he poe ohana keiki kela a Wilcox.

The Sloggett's, the Sloggetts were the children of Wilcox.



O Wilcox no ka mea waiwai o lakou, o George Wilcox. (Akahi no i make Wilcox was the rich one among them, George Wilcox. (Just recently keia elemakule o Wilcox. Nana 'ku nei au ma ka nupepa.) Ae, ae . has this old gentleman Wilcox died. I noticed by the newspapers.) Yes, yes. (Kela mau la aku nei ua hala oia.) Ae, hala oia. (Those few days ago he passed away.) Yes, he passed away.

CK: Heaha ka hoomana o keia poe?

CK: What was the religion of these people?

SK: Ko'u hoomaopopo ana kela poe, oia o Wilikoki ma, ko'u manao he poe Kalawina

SK: My belief is those people, the Wilcox's, my understanding is they were Calvins paha kela. Ko'u hoomaopopo ana poe Kalawina kela, ae. O Robinson, (Congregationalists) perhaps. My understanding those people were Calvins, yes. Robinson, ko'u manao, ko'u manao wale no, he poe LDS paha kela. Ano lohe, lohe iki wale no by my understanding, this is only my own thought, they were LDS. I have slightly heard, heard just a little wau he poe Mamona paha kela. Pehea la, pololei paha, aole paha? (Aole.) they were possibly Mormons. I wonder if that is true or not true? (Not true.) Aole au maopopo loa i kela poe.

I have not known those people too well.

CK: Nui na hoahanau a kakou ma Kauai nei mamua?

CK: Formerly, were there many of our members on Kauai?

SK: Kela manawa na hoahanau o Kauai nei, nui, nui na hoahanau. Ka hapanui

SK: At that time there were many, many, many members on Kauai. Most o kakou o Hawaii no. Oia manawa nui, nui na hoahanau. Oia nohoi o were we Hawaiians. At that time there were many, many members. Namely, Kilauano ma, nui o lakou. Poina, poina 'ela hoi kainoa. Ka hapanui o lakou the Kilauano's, many of them. I have forgotten, forgotten the names. Most of them pau i ka helelei. have drifted away.





CK: I kou nana ana, nana ana o na hoahanau o keia manawa, heaha la ke kumu

CK: In your observing of the members today what seems to be the reason  
ke ne'e ole nei ka hana o ke Akua?

the work of God is not moving ahead?

SK: Aale hiki ia'u ke olelo heaha ke kumu aole kakou e ne'e nei imua, but

SK: I cannot say what the reason is we are not progressing but  
ma ko'u ano hoomaopopo ana makou ine'i nei, ko makou aoao nei, keia poe  
by my assessment of us here, our section here, these people  
o makou ineinei, ka hapanui o lakou, aale lakou ke hiki ke ku hookahi.  
of ours here, the majority of them, they cannot act in unity.

Mamake no lakou e huki ma ko lakou aoao. Makemake no makou e huki ma

They want to pull to their side. We want to pull

ko makou aoao (aole lokahi), aole lokahi (ku'ikahi) ku'ikahi.

to our side (not united), not united (united) united.

Ae, aole lokahi. Mamake lakou ia lakou no e hana ka lakou mea he manao ai

No, not united. They want themselves to do what they think

he maikai ai. O makou no, mamake no makou e hana me ka pololei.

is good. We, no, we want to do it right.

CK: Hahai no oukou i ka leo o (ka olelo a ke Akua) ka pelikikena o ka apana?

CK: Do you people follow the voice (the voice of God) of the president of the  
(O ka apana, ae.) Lokahi, lokahi (hookahi, lokahi) e hiki ai ke holomua  
branch?

(Of the branch, yes.) In unity, unity (oneness, unity) can the work

ka hana o ke Akua. Ai e lokahi kakou.

of God progress. Unless we are one.

SK: Ae, pololei. Ai no maleila e lokahi ai e hiki ai ka hana o ke Akua e ne'e imua.

SK: Yes, true. Unless there is unity the work of God cannot move ahead.



Hewa no nae, aole like. Aale hiki. Ka hapanui lokahi no, a ma kekahi aole.

There is, however, no unity. Cannot. Most of them are united, but the others  
are not.

Oia ke tumu ike oe ia'u i keia manawa aole wau hele.

This is the reason you see me at this time not attending Church.

CK: Mahea oe i hoonauao iaai?

CK: Where were you educated?

SK: A owau, hoonauao ia owau ma Kilauea, Kilauea. Maleila no wau i hele ai

SK: I, I was educated at Kilauea, Kilauea (School). There I went

a hiki ko'u pau ana. O kela manawa mamake wau e hele i ke kula but

until my terminating school. At that time I wanted to go to school but

aole hiki au ke hele i ke kula because you see ko'u mokuakane

I could not go to school because, you see, my father

ame ko'u makuahine, ko'u mokuakane ua, ua, ua lawe ia 'ku na lima ona,

and my mother, my father, he had lost his hands,

keia mau lima. Hele nohoi i ka lawaia, a used keia American . .

these hands. He went fishing indeed and used this American . .

(keia mea ka pauka) ae, (kuni ka pauka) ae. Maleila i pilikia (lele i na lima),

(this thing, powder) yes, (and ignited the powder) yes. There was the trouble  
(the hands gone)

hemo na mau lima, makapo. Mamake ko'u uncle e hooua ia'u i ke kula.

the hands gone, the sight gone too. My uncle wanted to send me to school.

A olelo 'kula wau iaia aole au makemake no ka mea he mokuakane a he mokuahine

But I told him I did not want to go because I had a father and a mother

ko'u e malama ai. Owai ia nei e malama ia laua? Na'u i malama ia laua,

to support. Who would look after them? I took care of them,

a hiki ko laua haalele ana mai ia'u.

until they departed from me, from this life.



CK: Ko wahine, nohea mai kou wahine?

CK: Your wife, where is your wife from?

SK: Ka'u wahine no Waimea, Kauai. Ka ohana keia a Kuapahi.

SK: My wife is from Waimea, Kauai. This is the family of Kuapahi.

CK: Owai kona inoa, o kou wahine?

CK: What is her name, of your wife?

SK: Ko'u wahine, kona inoa, oia no o Marguerite Hattie Kupihea, oiahoi,

SK: My wife, her name, is namely, Marguerite Hattie Kupihea, that is,  
he inoa male kela (ae).

her married name (yes).

CK: Ehia na keiki a olua?

CK: How many children do you two have?

SK: Ka hapanui ka maua poe keiki, ka mea i lawe ia aku ame ka poe i koe,

SK: The number of our children, those taken (by death) and those remaining,  
iwakalua kumaha a maua poe keiki (nui no), iwakalua kumaha.

is twenty-four, our children (many indeed), twenty-four.

(Hoolaupa'i no olua i ka honua) hoolaupa'i, pololei, pololei.

(You two have certainly replenished the earth), replenished, true, true.

Nui, nui ka maua keiki.

Many, many children do we have.

CK: Ehia na moopuna? Ehia lakou e ola nei?

CK: How many grandchildren? How many of them living?

SK: Keia manawa, ka moopuna, ko'u manao ai mawaena o kanaha-kumalima or

SK: This time, I think the grandchildren are between forty-five or  
kanaha-kumahitu paha.

forty-seven perhaps.





CK: Ke hele nei lakou i ka pule? Poe Moramona no lakou?

CK: Do they go to Church? Are they Mormons?

SK: Ka'u poe ohana keiki apau, mai ko'u mau poe keiki a moopuna, o lakou pau loa

SK: All my children and all my grandchildren, all of them

he Moramona wale no lakou. Makou apau loa. Ka'u ohana apau (Mamona)

all of them are Mormons. We all are. All my family are (Mormons)

Mamona. Hiki au ke ike.

Mormons. I can see.

CK: Hiki no ke ike, ina hele paha oe ka mea alaka'i ia lakou i ka pule,

CK: Evidently, if you go perhaps and lead them to Church,

manao au hahai no lakou ia oe. (Pololei, pololei) O oe ka makualii

I believe they will follow you. (True, true) You are the patriarch

no keia ohana. O oe ka makualii no keia ohana.

for your family. You are the patriarch for this family.

SK: Ae, pololei, owau ka makualii o keia ohana, pololei, ame ka'u alii wahine

SK: Yes, true, I am the patriarch for this family, true, and also my wife,

maua like.

we both.

CK: A pehea ko olua ola kino?

CK: And how is your and your wife's health?

SK: Ko maua ola kino, maikai. Ka'u alii wahine like pu, maikai oia.

SK: Our health is good. My queen wife is the same, she is well.

Kekahi manawa nohoi, loa maila na ano kina'una'u liilii nohoi. A kela

Sometimes, however, we do get these somewhat small ailments. That

he mea maa mau no kela (he mea hiki ole ke alo ae), mea hiki ole ke alo ae.

is something to which we are accustomed (something that cannot be avoided)  
something that cannot be avoided.



No ka oo maila paha ke kino, loa maila i na ano kina'ua'u like ole.

Because perhaps the body is old, it has all kinds of ailments.

Ike maila oe ia'u keia manawa.

You see me this time.

CK: Keia aina olua e noho nei, no olua keia aina?

CK: This land you two live on, is this land for you two?

SK: Keia aina na maua keia, no maua keia. Kuai nohoi maua, kukulu i ka hale,

SK: This land is for us, this is for us. We purchased it indeed, built the house, a noho nohoi makou ineinei. Elua maua he aina, keia nei ame ka aina malalo  
ane'i  
and we have lived in it. We have two lots, this here and the land below here, a nui na ano aina liilii, leased aina. Ekelu, eha paha aina.

and also many small parcels, leased lands. Three, four pieces of land perhaps.

Keia nei na maua keia. Ai no maleila ka noho pilikia ana. Ka poe aole loa  
This here is ours. And there is the living problem. The people that do not  
have  
ka wahi e noho ai, auwe, paakiki, pilikia. (Nui ke kala e hoolimalima i ka  
hale)  
a place to live on, auwe, it is tough, a problem. (To rent a house requires  
much money)  
hoolimalima i ka hale, pololei.

true with reference to renting a house.

CK: Pehea, aihea na keiki e noho nei, kau poe keiki?

CK: Where are your children, your children living?

SK: Ka hapanui o na keiki kekahi nohoi ai Honolulu, kekahi nohoi ai iloko o ka aina  
haole,

SK: Most of the children, some also in Honolulu, some also on the mainland, kekahi nohoi ai loko i Kelemania e noho nei (iloko o ka mahele kau), ae, some also living in Germany (in the service) yes, ma'o a maanei. (Na moopuna, ai lakou hea?) Ae, o kekahi poe moopuna nohoi here and there. (Where are the grandchildren?) Some of the grandchildren ai i Vietnam, ai lakou ilaila. are also in Vietnam, they are there.



CK: Ehia makahiki oe keia manawa?

CK: How old are you this time?

SK: Keia manawa ai wau iloko o ka makahiki kanahitu kumalima. (Kou wahine,

SK: This time I am seventy-five. (Your wife,

heaha ka nui o kona makahiki?) Ka'u wahine ai oia iloko o ka

how old is she?) My wife, she is

kanaono kumahitu (kanaono kumahiku) kanaono kumahitu. (Paa no oia. Paa no kona kino.)

sixty-seven (sixty-seven) sixty-seven. (She looks solid. Her body is sound.)  
Paa oia. Kela wahine, kela alii wahine a'u, kela wahine hele mau oia i ka lawaia.

She is healthy. That woman, that queen wife of mine, that woman she is always fishing.  
Kona wahi makemake loa kela ka hele i ka lawaia. (Heaha ke ano o ka lawaia?)

To go fishing is her forte - what she likes so much to do. (What kind of fishing?)  
O ka lawaia, oiahoi, hele po'ipo'i oopu, makoi nohoi ka aholehole<sup>1</sup> nohoi,

Fishing, namely, catching oopu with the hands, also pole fishing for aholehole, oopu nohoi, (kau opae no) kau opae, na ano i'a like ole iloko o ke kahawai.

also oopu, (catching shrimp) catching shrimp, and all other kinds of fish in the streams.  
Kona puni ia, ka lawaia. Makemake oia i ka lawaia. (Ai mau ana ka mea hou,

It is her favorite, fishing. She loves fishing. (You are always eating fresh stuff,  
ai mau ana ka i'a hou) ae, ai mau ana. Oia te tumu ko maua noho ana, noho maua,

always eating fresh fish) yes, always eating. It is the reason in our existence,  
aole maua nele ko maua noho ana. (Nui na keiki, e hiki no olua ke loa

we have never wanted in our living. (In spite of many children, you two are able to acquire  
ka mea ai e hanai aku ia lakou). Ae, ka'u alii wahine kela wahine aale hiki

the means by which to feed them). Yes, my queen wife, that woman cannot

ke noho malie, hele mau ana i ke kahawai. I kela manawa opiopio

stay still, always going to the streams. In that time of youth

aale hiki ia oe ke paa. Ke hoi mai wau mai ka hana mai, hiki no wau i kau hale,

you couldn't hold her back. When I came home from work, as soon as I got home,

<sup>1</sup>  
A silvery fish that lives in salt as well as fresh or brackish water.





hoomaha liilii, a hele 'ela no i kahawai.

rested a little, we <sup>would</sup> go to the stream.

CK: Heaha kou hana i kela manawa?

CK: What was your occupation at that time?

SK: Kela manawa hana au i ke aupuni, County nohoi o Kauai. Loihi ko'u hana ana

SK: At that time I worked for the government, County of Kauai. My working was long  
i ke aupuni. Kanaha kumahitu makahiki wau i hana ai. Loihi.

with the government. I worked forty-seven years. Long.

Aloha no o ka aloha ana o ke Akua ia'u i ka hoomau ana i ko'u noho ana

God has been kind to me by prolonging my life

a hiki i keia manawa. (Ke nana aku, paa no kou kino) Ae, ae,

until this time. (To look at you, you look sound) Yes, yes,

(aloha maoli no o ke Akua) aloha, ae, aloha ia a ke Akua (me kou ohana).

(God has truly loved you) loved, yes, loved by God (and my family).

Ai'e nui <sup>Wela</sup> ia ke Akua, ai'e nui. He ai'e keia e hiki au ke uku ole.

I owe God a great deal, owe him much. This is a debt which I cannot repay.

(Mahalo no kela) Ae, mahalo, mahalo ka lokomaikai a ke Akua.

(Grateful for that) Yes, grateful, grateful for the kindness of God.

CK: Noleila, kekali nei o ke Akua ia oe e hele oe e hana, e lilo oe he lunakahiko,

CK: Therefore, the Lord is waiting for you to respond, to become an elder,

i hiki oe ke auamo ka hana a Iesu (a ke Akua) i waiho mai ia kakou e hana ai.

so that you can shoulder the commission Jesus (God) left for us to carry out.

(Pololei, pololei kela. Aloha, aloha ka hana a ke Akua.)

(True, that is true. I love, love the work of God.)

Keia manawa ka wa koho paloka keia, wa (ke hiki maila, kokoake) kokoake

This time, this is political campaign time, the time (is soon approaching)  
is near



(ae, he mau mahina wale no koe, alia e hike mai keia poe noi paloka  
(yes, only a few months more, then these politicians will be coming  
e hele mai maneinei, e . .) Pehea kou nana ana ke ano na hana paloka  
here to ask for votes . .) What do you think of the kind of politics  
o keia manawa, kalaiaina?

going on at these times, politics?

SK: Ko'u manao e pili ana keia, i ka mea i ke kiaina, oia o Burns, nana wau ia Burns

SK: My feelings regarding this gubernatorial candidate, that is Burns, are when I  
aole wau ano makemake loa iaia. Hilina'i no oia i hookahi aoao, hilina'i.  
evaluate Burns

I don't seem to like <sup>him</sup> too much. He favors one side, is partial.

(Owai kou kanaka e manao ai he kupono?) Ko'u manao, ua olelo wau i ka'u poe  
keiki,  
(Which is your man you think qualified?) I think, as I have already said to  
my children,  
keia makahiki e loli ana wau. Ko'u manao e koho ana au ia King (ia Sam King).

this year, I am going to change. I think I shall vote for King (Sam King).

Oia ko'u manao. (He kanaka pono oia kou nana ana.) Ma ko'u nana

It is my feeling. (He is qualified from <sup>my</sup> point of view.) As I observed  
kona mokuakane he kanaka maikai kela (kiaina no kona makuakane), ae. O Sam King,  
his father, that was a good man (his father being the governor), yes. Sam King,  
I think, ke keiki, maikai no oia (makaukau no ke keiki) makaukau no

I think, the son, he is also good (the son is well qualified) qualified

(ua loa ka naauao, he lunakanawai oia, he loa oia). Ua ike oia i na kanawai  
apau.  
(has the education, he is a judge, he is an attorney). He is knowledgeable of  
the law.

O Burns haule loa oia ma ka aoao. Mameke au e olelo. Keia nei mahope

Burns is far below him in that respect. I want to speak up. I fear this  
recording later  
oe lawe ana oe e walaau ma'o a ma'o a lohe. (Paa ia ana keia iloko o ke College;  
you may carry here and there and my statements heard. (This recording will be  
secured at the College;  
aole kekahi mea . .) Kela haole noonoo loa oia i ke Kepani. (Pololei kela).

not open to the public . .) That haole thinks too much of the Japanese.

(That is correct).



Sure, pololei. (Kana poe, nui, nana oe na poe apono ia i koho ia no kela lahui  
no)  
Sure, correct. (His men, many of his appointments, you observe, are from that  
ethnic group)  
kela lahui no. Hapanui o kela lahui. Aihā anei o kaua?

that ethnic group. The majority are from that racial group. Where do we come  
in?

CK: Aale kela he hewa, aole hoahewa ia oe ina walaau oe me kela. Hiki oe ke ike

CK: That is not wrong, you are not to be condemned for talking that way. You can  
see  
me kou mau maka.

with your eyes.

SK: Ae, ike, ka'u mea huhu loa. (Pehea keia mea o Gill, pehea keia kanaka o Gill?)

SK: Yes, I see; that irks me a great deal. (What about Gill, what kind of man is  
Gill?)

I think kela kanaka o Gill maikai oia. O ko'u manao oko'a kona manao,

I think that man Gill is good. I think he thinks differently,

aole like kona manao e like me Burns. Ku hookahi no oia, ku hookahi.

his point of view is different from that of Burns. He is independent, indepen-  
dent.

Manao wau o Gill. O kekahi poe ia, poe Kepani kekahi e holo ana. Nana wau,

I think Gill is that. Some of these people that are running are Japanese.  
I observe,

nana no wau . . (Aole hoahewa ia ko kaua mea walaau ana no ka mea

I observe . . (We are not to be condemned for the way we talk because

ko kakou aina no keia. Hooalahala no kekahi o kakou no ka mea haawi ia mau

this is our native land. Some of us complain because the jobs are always being  
given

ka hana i ka poe Kepani.) Hooalahala no paha. (Hoonele loa lakou ia kakou

to the Japanese.) Complaints are in order. (They do neglect us

ka poe Hawaii, aale koho ia kakou no na oihana o ke aupuni, haawi mau ana i  
keia lahui.)

Hawaiians for we are not appointed to government positions, which are always  
being given to this race.)

Aole au koho keia lahui Kepani. Aale wau i keia manawa apau e koho paloka

I have not voted for Japanese. I have not in all these times voted

aole wau i koho i Kepani. Walaau no wau me lakou, aikane, he mea pili, aka

for Japanese. I talk to them, fraternize with them, but







ko'u koho ana ia lakou.

I don't vote for them.

(Hawaii)

CK: Makemake no oe e koho ka Hawaii no ka mea no kakou keia aina, no kakou

CK: You like to vote for a Hawaiian(Hawaiian) because this is our land, for us

na Hawaii keia aina. Mamua ka ahaolelo, na oihana o ke aupuni, he poe Hawaii  
wale no.  
Hawaiians is this land. Formerly, the legislature, the government (Hawaii)  
positions were filled only by Hawaiians (Hawaiians)  
(O keia manawa?) Keia manawa ua pau ka Hawaii, kaka'ikahi ka poe Hawaii.

(And this time?) This time the Hawaiians are finished, only a few Hawaiians  
in office.

SK: Me, I aloha my people, aloha no wau i ko'u lahui. No ko kakou hoohehema no  
paha kekahi.

SK: Me, I love my people, I love my race. Perhaps because of our negligence.

Ko kakou ano paha keia, ko kakou ano no keia.

Perhaps this is our nature, this is our nature.

CK: Imi no keia poe lahui Kepani, Pake. Imi lakou i ka naauao e loa ia lakou

CK: These races, the Japanese, the Chinese, seek education. They seek education  
so they can obtain the appointments for (lilo ia lakou)  
i na oihana loio, oia mau ano, a lilo na oihana ia lakou/ Kakou hoohehema

attorneys, and such positions, and the jobs go to them (go to them). We,

no kakou e na Hawaii. (Ua hoohehema) Maleila pilikia kakou. (Pilikia,

Hawaiians, have been neglectful (Neglectful) There lies our trouble. (Our

pilikia kakou no kakou iho. Aale kakou pilikia ia ha'i iho. Aole hiki kakou

plight is of our own making. We cannot attribute our plight to others.

We cannot  
ke olelo ia lakou. Pilikia no ia kakou iho. Ke lilo loa nei kakou i ka lealea,  
blame them. We must blame ourselves. We think too much of pleasure,

inu, . . .) Ko'u wa opiopio loa lohe mau ana au i na mua, i na alakai a kakou,

drinking .) When I was a very young man I used to hear our leaders,

ina Hawaii, e olelo ana he pono no kakou na Hawaii e hoouna i na keiki i ke kula.

our Hawaiian leaders, counseling that it is wisdom for us Hawaiians to send our  
children to college.

Puka mai lakou mai na kula, he loaia, oia mau kula, a loaia ia lakou i na oihana.

They graduate from law school and such institutions and they receive these  
positions.



Ai no ke Kepani, ka Pake, ka haole, e hooana nei i ka lakou poe keiki  
 The Japanese, the Chinese, the haoles are sending their children  
 i ke kula kiekie, a keia manawa o lakou ka mea e hoomalu nei i ke aupuni.  
 to college, and these times they control the government.

Kakou o na Hawaii ua hoohehema (hoohehema) hoohehema. Aole hiki  
 We, Hawaiians, have been too complacent (complacent) complacent. We cannot  
 ke puka ma ka civil service examinations no ka mea aole lawa ka naauao.  
 pass the civil service examinations because of insufficient education.

Aka, keia manawa ke loli nei ka Hawaii. Ke nana oe he nui na Hawaii ke hele nei  
 But these times the Hawaiians are changing. You notice there are many Hawaiians  
 i na kula kiekie keia manawa. Pau kela ano mamua, ae. Manao au e hiki mai ana  
 going  
 to college these times. Yes, the old attitude is gone. I think the day will  
 ka la e ike kakou i na Hawaii o lakou ka mea hoomalu ana, e hoomalu ana  
 come when we shall see the Hawaiians controlling, filling  
 na oihana kiekie o ke aupuni.  
 the high positions of the government.

SK: Keia manawa ke nana nei au ano liilii ke ano . . (Ke ne'e mua nei na Hawaii.

SK: These times I notice little . . (The Hawaiians are moving ahead.

Puka mai nei mai na kula. Ka'u poe keiki nui lakou i puka mai mai na universi-  
 ties.)  
 They are graduating from the colleges. Many of my own children have been  
 graduating from universities.)

Good, good. Maikai. (Aole hiki oe . . . Ke ne'e nei na Hawaii. Hoomanawanui no  
 Good, good. That is good. (We cannot . . The Hawaiians are progressing.  
 We must be

kakou.) Hoomanawanui. Oia no ka hana pono, e hoomanawanui. (E pono no na Hawaii  
 patient.) Be patient. To be patient is the proper thing to do. (It is proper for  
 the Hawaiians  
 e huli ia ke Akua no ka mea aole hiki lakou ke hoohehema ia ke Akua).

to turn to God because they cannot afford to neglect God.)

Oh, yes, aole hiki<sup>ia</sup> oe ke hoohehema ia ke Akua.

Oh, yes, you cannot neglect God.



CK: Mamua, o ka poe Hawaii he poe haipule. Keia manawa aole lakou hilina'i

CK: Formerly, the Hawaiians were a religious people. These times they do not lean  
keia mea ka haipule, e hele ka pule, a oia ka pilikia o na lahui Hawaii.

to having prayers, to going to church, and that is the trouble with the Hawaiian  
Hoohehema lakou i ko lakou Akua, a hoohehema no ko lakou Akua ia lakou iho.  
race.

They have disregarded their God, and their God has neglected them.

Aole anei? (Pololei, pololei, that's right. Hoohehema no ke Akua ia kakou.)

Isn't that so? (True, true, that's right. God has neglected them.)

No ko kakou malama ole ia ke Akua, aole hiki ke loa i ka pomaikai no ka mea

Because we do not worship God, we cannot obtain the blessings because

o kakou na Hawaii, he poe berita ia, he poe mamo kakou no Aberahama.

we Hawaiians are a covenant people, for we are the seed of Abraham.

Ua kau kela berita mawaena o Aberahama me ke Akua. Ua kau kela maluna o

That covenant between God and Abraham operates. That applies to

kana pua apau, o kakou kekahi. No Aberahama no kakou. Na hoopomaikai,

all his posterity, us also. We are from Abraham. The blessings,

na leo hoopomaikai, na leo hoino, ua kau kela mau mea maluna kakou apau.

the words of promise, the curses, those things rest upon us all.

Uha'i kakou i na berita a kau ka hoopa'i maluna o kakou, a ina malama kakou

We break the covenant and the consequences fall on us; if we are obedient

hookiekie ia kakou. Aole anei? Oia ka ailiike o Aberahama me ke Akua (oia).

we shall be exalted. Isn't it so? That was the agreement between God and  
Abraham (that is so).

Nolaila, ina hoohehema kakou, kakou ka mea e nele ana (Ae, pololei,

Therefore, if we neglect, we shall be impoverished (Yes, true,

o kakou no ka mea e nele ana.) Pehea ka noho ana i keia mau la?

we will be the ones to want.) How is living these days?



1. The first part of the report deals with the general situation of the country and the results of the survey. It is divided into two main sections: the first section deals with the general situation of the country and the second section deals with the results of the survey.

2. The second part of the report deals with the results of the survey. It is divided into two main sections: the first section deals with the results of the survey and the second section deals with the results of the survey.

3. The third part of the report deals with the results of the survey. It is divided into two main sections: the first section deals with the results of the survey and the second section deals with the results of the survey.

4. The fourth part of the report deals with the results of the survey. It is divided into two main sections: the first section deals with the results of the survey and the second section deals with the results of the survey.

5. The fifth part of the report deals with the results of the survey. It is divided into two main sections: the first section deals with the results of the survey and the second section deals with the results of the survey.

6. The sixth part of the report deals with the results of the survey. It is divided into two main sections: the first section deals with the results of the survey and the second section deals with the results of the survey.

7. The seventh part of the report deals with the results of the survey. It is divided into two main sections: the first section deals with the results of the survey and the second section deals with the results of the survey.

8. The eighth part of the report deals with the results of the survey. It is divided into two main sections: the first section deals with the results of the survey and the second section deals with the results of the survey.

9. The ninth part of the report deals with the results of the survey. It is divided into two main sections: the first section deals with the results of the survey and the second section deals with the results of the survey.

10. The tenth part of the report deals with the results of the survey. It is divided into two main sections: the first section deals with the results of the survey and the second section deals with the results of the survey.



SK: Ka noho ana o keia mau la maikai no, maikai wau (lawā, lawā no, lako no),

SK: Living these days is good, I am well (enough, enough, well provided for),  
lawā, lawā. Aole mea e hooalahala, aole mea e hooalahala. Lawā no ko mau  
sufficient, sufficient. Nothing to complain about, nothing to complain about.  
noho ana. (Kekahi no, ano pipii no na mea ai.) <sup>We both have enough</sup> Keia manawa ke ike oe  
to live with. (However, foodstuff is somewhat expensive.) These times you notice  
ka hapanui o na mea ai o keia manawa pipii, pololei, pipii. Aole hiki kakou  
most of the food items these times are expensive, correct, expensive. We cannot  
ke alo ae. Kekahi manawa ano pilikia maila no, a hele 'kula no i kahi halekuai  
avoid it. Sometimes exigencies arise and we must go to the store  
a kuai 'ela keia mea a kela mea. Aole hiki ke alo ae. (Maalahi no ka noho ana  
and buy this thing or that thing. You cannot avoid it. (Living these days  
o keia mau la.) A oia ka mea nui, maalahi. (Mamua ina hele i kekahi wahi  
is so convenient.) Convenience is the main thing. (Formerly, if one went to  
kii ka lio, a nikii ka lio, pau, kau ka noho, apau, kau<sup>ka lio</sup> a hele. <sup>some place</sup> we  
he had to get the horse, hitch it, then put the saddle on, then ride and go.  
kau ma ka automobile aole emo ho'e maleila.) <sup>These times</sup> Pololei, ae, pololei.  
one gets on an automobile and in no time he is there.) Correct, yes, correct.  
(Noleila ua hoopomaikai ia kua no ko kua noho ana ma keia kau ma ka honua.  
(Therefore, we are blessed by our living on this earth in this generation.  
Ua piha ka honua me na ike, na ike pookela loa, ka automobile oe, ka mokulele)  
The earth is full of knowledge, wonderful knowledge, of automobiles, airplanes.)  
Ae, oia ka meahou o keia manawa, ka mokulele, ka okumobile.  
Yes, that is the tidings of these times, the automobile, the airplane.

CK: Maikai no e hele kakou e hoike kakou i ko kakou mahalo a ke Akua. Hele kakou

CK: It is good for us to go and demonstrate our gratitude to God. We go



e hana ka hana a ke Akua. Hookahi manawa wale no a kakou e noho ana ma keia  
honua  
to do the work of the Lord. We live only once on this earth

me keia ano, he kino me keia, apau. Oia wale no (oia wale no). Nolaila,  
as we are, with this kind of body. That is all (that is all). Therefore,  
aole hiki kaua ke hoohehema keia noho ana i keia honua. He pono kaua  
we cannot be complacent with this life on this earth. We had better  
e hoopono i ko kaua iho, hele i ka pule, loa i ka oihanakahuna, hele iloko o  
straighten out our lives, go to Church, receive the priesthood, enter the  
ka halelao, loa keia mau pomaikai nui.  
temple, and receive the great blessings in store.

SK: Hoohehema ia ke Akua? No, aole, kela mea aole hiki ke haule. Pule mau i na po,

SK: Neglect God? No, no, that practice we never pass up. We always pray at night,  
pule mau ina po. Ai no i ka aina pakaukau a pule no ia ke Akua, noi no,  
always pray at night. At the dinner table we pray to God, ask,  
noi kona uhane pu me kakou.  
ask for his Spirit to be with us.

CK: Ina ma'i kahea no oukou i na lunakahiko e hele mai e hoopomaikai.

CK: If someone is/<sup>sick</sup>you do call for the elders to come and bless the sick.

SK: I kekahi manawa, kahea maua. I kekahi manawa kahea no ia Brother Moa nohoi.

SK: Sometimes we call. Sometimes we call Brother Moa.

A oia no ka mea a maua e kahea mau ia Brother Moa (he kanaka maikai oia,  
He, Brother Moa, is the person we always call (he is a good man,  
he kanaka pono) ae, maikai, maikai, he kanaka maikai, maikai, oluolu.  
a righteous man) yes, good, good, good man, good, kind.

CK: Ina e hele mai lakou e hoopomaikai i ka mea ma'i, kau wale no/e nana, e nana  
sit and

CK: If they, the elders, come to administer to the sick, all you can do is to/watch,  
to observe  
ia lakou e hana ai (ae). Nana oe. Ina maikai loa ina kou mau lima kau pu  
them in action (yes) You observe. It would be much better if your hands were  
laid together



me lakou. Aole anei? (Pololei, pololei). E lilo no oe i lunakahiko,  
 with theirs. Isn't that so? (True, true). You had better become an elder,  
 i hiki no oe e hoopomaikai i kou ohana; ia oe iho, e hiki oe ke hoopomaikai  
 so you can bless your own family; you, yourself, can bless  
 ia lakou ina oe he lunakahiko (pololei) no ka mea i keia manawa  
 them if you were an elder (true) because these times  
 nui ka mana o Kakana, nui i ke ikeika o Kakana. Aia loa kau ia ka oihanakahuna  
 Satan has great influence, Satan has great power. When we have the priesthood  
 e hiki kua ke kupale ka mana o Kakana no ka mea e komo ana oia iloko o ko kua<sup>no</sup>  
 we can nullify the powers of Satan because he will enter our homes,  
 a na kua e kupale aku me ka oihanakahuna (pololei).  
 and we can defend ourselves with the priesthood (correct).

SK: Kela mea he mea haule ole kela ia Kakana. E komo mau ana oia i na wa apau.

SK: That practice Satan never overlooks. He is always entering our homes.  
 Ka manawa e loa ai kona manawa e komo ai, komo. Nau no e kupale aku ia Kakana.  
 Whenever he has the opportunity to enter, he enters. You have to ward Satan off.  
 Hoolilo oe i kou manaoia ia ke Akua ka mea i hana mai i na mea apau o ka honua  
 nei.  
 You must exercise your faith in God, the person who created all things on this  
 earth.

CK: Ke nana oe i ke ano o na kanaka o keia manawa, aole anei e hoike ia nei ia kua

CK: When you observe the nature of people these times, isn't that a demonstration  
 i ke ikeika o Kakana mawaena o na kanaka i keia manawa? Nana oe ia lakou  
 to you and me

of the strength of Satan among men these times? You notice

ko lakou nohoana, keia poe hippies nohoi, keia poe holo pupule i ke alanui,  
 how they live, these hippies, these people who drive recklessly on the high-  
 nui ka poe i make. I ka po nei ike au i kekahi kanaka e moe maha'i ways,

killing many people. Last night I saw a man lying beside the

i ke alanui, uhi ia me ka lole, ua make (auwe). He kanaka keia, he mau keiki,  
 highway, covered with a sheet, dead (auwe). This was a Hawaiian who had children







ua ona (ona). Loaa i ke kaa a make i ka po nei. Ike au ma ke alanui.  
had been

/drunk (drunk). Struck by a car he died last night. I witnessed this  
on the highway.

Ai no na maka'i ame ka poe maka'ika'i e nana ana i keia mea make maha'i

Policemen and other spectators were looking at this dead thing beside

o ke alanui. Poe Maromona keia, keia ohana. Noleila, aole hiki kakou

the road. This family are Mormons. Therefore, we cannot

ke hoohehema ia ke Akua, mahape hele mai o Kakana pilikia kakou.

be indifferent to God, by and by Satan comes and we will be in trouble.

(Pololei).

(True).



CLINTON KANAHELE INTERVIEWING  
LEVI KAPAHULEHUA, JULY 11, 1970  
AT HANAPEPE, KAUAI

Interloper ( )

Clinton Kanahele: Mahea oe i hanau ia ai?

Clinton Kanahele: Where were you born?

Levi Kapahulehua: Owau, hanau ia au i ka aina o Hawaii.

Levi Kapahulehua: Me, I was born on the land of Hawaii.

CK: Aihea kela wahi?

CK: Where is that locality?

LK: Hanau ia au i Hawaii, i Waiakea. Ileila ko'u one hanau kela.

LK: I was born at Waiakea, Hawaii. There, that is my birth place.

Haalele i ko'u ohana i Hawaii owau elua o'u makahiki i kela manawa;

My family left Hawaii, I was two years at that time;

ho'i makou i ka aina o Niihau. Ko'u mokuakane no Niihau.

we settled on the land of Niihau. My father was from Niihau.

CK: Owai ka inoa o kou makuakane?

CK: What is the name of your father?

LK: O Levi Kapahulehua, Sr. (A kou makuahine?) O Sarah Loa. Kona inoa

LK: Levi Kapahulehua, Sr. (And your mother?) Sarah Loa. That is her  
male ole kela mamua.

maiden name.

CK: Ehia na keiki?

CK: How many children?

LK: Eha makou keikikane, a elua ua haule, koe no elua koe e ola nei.

LK: Four of us boys; two have died, excepting two now alive,



ame ko'u makuakane o Moke; ko'u makuahine. Mokuakane mua kela.

and my <sup>step-</sup>father, Moses; and my mother. That was my first father.

Eha keikikane wale no.

Only four sons.

CK: Aihea kou makuahine, ai no oia ke ola nei?

CK: Where is your mother, is she still living?

LK: Ai no ke ola nei. Ai no keia wahi e noho nei, i Eleele.

LK: Still alive. Staying at this place, Eleele.

CK: Pehea, he poe Hawaii wale no ma Niihau?

CK: Are there only Hawaiians on Niihau?

LK: Aale, he poe mea hapaha Kepani, hapa Kepani. (Hapa Kepani kekahi?)

LK: No, there are people who are quarter Japanese, or half Japanese. (Some half Japanese?)  
Kekahi. Eha paha la ohana hapa Kepani. Aohe he mea. Ka hapanui pau loa

Some. There are probably four half Japanese families. None others. Most  
a oia ka poe Hawaii apau loa, a o ka olelo he olelo Hawaii.

of the inhabitants are Hawaiians, and the language is Hawaiian.

CK: He poi no o kela aina, he kalo no?

CK: Is there poi on that land; taro, too?

LK: Aole loa (aole kalo), aole loa kalo, hiki ole ke ulu ileila. Aole wai

LK: None whatever (no taro), no taro whatever, for it cannot be grown there.  
(aolé wai), aohe wai o ka aina. Aina wai ole kela. Wai no e loa ia

(no water), no water on the land. That land has no water. Water obtained

o kela aina he wai mapuna<sup>1</sup> wai puna. Oia wale no ka wai. Aohe loa ka wai  
on that land is well or ground water. It is the only water. Water is not  
i kela aina. obtainable

on that land.





CK: Heaha ka ai o kela aina?

CK: What is the basic food on that land?

LK: He uwala ame ka poi. Ka poi (ka poi, mai?) mai Kauai nei aku ka poi.

LK: Sweet potalo and poi. The poi, (the poi is from?) from Kauai is the poi.

Ka poi kalo mai Kauai nei aku. Ka poi uwala oia ka ai o na kamaaina

Taro poi comes from Kauai here. The sweet potato poi is the food of the natives

o kela aina. Mamua kela. Keia wa ua loa ka poi, poi kalo mai Kauai nei.

of that land. That was before. This time poi is obtainable on Kauai.

Noleila aku ka ai.

From there comes the poi.

CK: Nui ka i'a?

CK: Plenty of fish?

LK: Ka i'a, nui ka i'a, ka puua, ka pokeokeo, ka hipa o kela aina. Pipi he nui.

LK: Fish, plenty of fish, pigs, turkeys, sheep on that land. Much cattle.

Nui ka ai (nui ka ai).

Plenty of food (plenty of food).

CK: A ka wai, ka wai inu, maihea mai ka wai inu?

CK: Water, drinking water, drinking water comes from where?

LK: Ka wai inu no ka hale iho no. Na hale pau loa loa ka piula ua peni ia

LK: Potable water is available at home. All houses have iron roofing painted

me ka tar. Ne ua no nohoi ka wai hoi iloko o ke kahawai, a mai ke kahawai

with tar. If it rains the water flows into a flume, and from the flume

aku hoi iloko o ke kulanui. Oia ka wai inu oia hale aku, oia hale aku

it flows into a cistern. It is the drinking water at the other house, and the house next  
o kela aina.

on that land.

CK: A ina ua ole, a hiki mai ka wa maloo loa, pehea?

CK: If it does not rain, and when drought comes, then what?



LK: A lawa no ka wai, a ua hou, piha hou no ke kula, no ke kumu o leila

LK: The water is sufficient and when it rains again the cisterns will fill again,  
malama maika'i ia ka wai, aohe hiki ke hana ino wale i ka wai. for the reason there

water is strictly conserved, water cannot be carelessly used.

Na mea holoi apau loa au holoi maoli no me ka waipuna. Lole, ke pa,

All things to be washed you wash with groundwater. Clothes, dishes,  
auau me ka waipuna.

bathing, all with groundwater.

CK: Kela wai, he wai ano wai paakai kela?

CK: That water, that water is somewhat salty?

LK: Aole no paakai loa, e hiki no ke inu. Ai no nae ka poe ma'a ole i ka

LK: Not too brackish, can be drunk. However, people who are not accustomed  
inu ana kela ano wai, loa ka ma'i hi.

to drinking that kind of water may get diarrhea.

CK: A keia wai ua oia ka wai a oukou e malama ai a inu i ka wai ua.

CK: This rain water, it is the water you people conserve for drinking purposes.

LK: Aole hiki ke hana ino wale i ka wai.

LK: Water cannot be wasted.

CK: Keia waipuna, mai ka lepo mai. Eli oukou, eli lua a loa ka wai.

CK: This groundwater is from the earth. You people dig a well and obtain water.

LK: Eli lua a loa ka wai.

LK: Dig a well and obtain water.

CK: Ina ma'i oukou, pehea?

CK: If you people become sick, then what?

LK: Ho'i neinei ke kauka ma Waimea, keia aina o Kauai nei.

LK: Come over here to the doctor at Waimea, this land of Kauai.



CK: Ina loa ke anu, o kekahi ma'i?

CK: If a cold develops or some other sickness?

LK: O ka laau no ka poe Hawaii, hoomakaukau ia, laau no ko kakou poe Hawaii,

LK: The herbs of the Hawaiians, prepared, the medicine of the Hawaiians  
uhaloa.<sup>1</sup>

the uhaloa.

CK: Heaha ka laau no ke kunu oia ano ma'i?

CK: What is the herb for coughs, and such sickness?

LK: Oia laau 'kula no, he hiiloo ko makou ileila, kahea ia hiiloo.

LK: That same herb, hiiloo we call it there, identified as hiiloo.

O ne'inei i kekahi poe kahea ia uhaloa. Oia ka laau, ka laau o ke kunu.

Over here some people call it uhaloa. It is the herb, the medicine for  
coughs.

CK: Pehea e hana ai? Nau? Nau?

CK: How is it prepared? Chewed? Chewed?

LK: Nau no ta mea, i ta (i ke a'a) ke a'a (ke a'a) ke a'a. Koekoe no oe

LK: Chew the thing, (the roots) the roots (the roots) the roots. You scrape  
i ka lepo a pau, a o kela a'a oia kau mea e ai ai.

the dirt off and that root bark is what you chew.

CK: O ka puu kela ina ma'i ka puu. Oia ka laau.

CK: That is for the throat if the throat is infected. It is the herb.

LK: Oia no ka laau, oia no ka laau hana ia no ke kunu (oia?)

LK: It is the herb, it is the medicine used for coughs (is that so?)

Oia laau hookahi no.

That same medicine.

CK: Aole ka popolo?<sup>2</sup>

CK: Not the popolo?

<sup>1</sup> American weed (*Waltheria americana*); <sup>2</sup> The black nightshade (*Solanum nigrum*)





LK: Aole, ka popolo no ke kamalii wale no hana ia ka popolo.

LK: No, the popolo is <sup>prepared</sup> for children only.

Oleila ka uhaloa wale no ka mea ai ia o ke kanaka nunui.

There, only uhaloa is eaten by the adults.

CK: Nui ka uhaloa o kela aina?

CK: Is there plenty of uhaloa on that land?

LK: Nui no, koe kela ano mea aole ulu i kela aina maloo, like me ine'inei.

LK: Pretty plenty, except that kind of plant does not grow in dry areas.

Kahi wahi loa ia, kahi wahi aohe nohoi.

Some places have it, some places don't.

CK: Pehea, ulu no, heaha kekahi laau oko'a?

CK: What other herbs do they grow there?

LK: He ulu koa<sup>1</sup> wale no me ka pa pipi, me ke kiawe<sup>2</sup> o kela aina.

LK: Only haole-koa in the cattle paddocks, and algaroba on that land.

CK: O ka laau inu no ka mea ma'i, heaha kekahi laau oko'a?

CK: Concerning internal herbs for the sick what other kinds are there?

LK: He noni<sup>3</sup> wale no, me ka hala.

LK: Only noni and the pandanus.

CK: Ka noni, heaha ka ma'i no ka noni?

CK: The noni, what kinds of sicknesses is it for?

LK: Ae, he nui, aohe au maopopo. Nui loa na laau. Na kupuna oia na poe

LK: Yes, many, I don't know. There are many kinds of herbs. The forbears,  
they were the people  
i maopopo. Na poe kahiko maopopo. Na poe opiopio aohe maopopo loa  
who knew. The old people knew. Young people do not know much

oia ano mea.

about those things.

<sup>1</sup> Or haole koa, small tree (Leucaena glauca); <sup>2</sup> Algaroba; <sup>3</sup> Indian mulberry



CK: Ka noni, he laau kela o ka Hawaii.

CK: The noni, that is a Hawaiian herb.

LK: He laau no, maopopo no he laau, koe aku ia ano mea no ia ma'i aku,

LK: It is an herb, I know it is an herb, except how it is applied to ills,

mea a'u aohe maopopo. Oia hapai ua hala no lakou me ko lakou naauao.

which I do not know. That generation they have gone with their knowledge.

Ka wa opiopio puloa keia he laau kauka maoli no. Ka'u makuahine oia

This is altogether a young generation with conventional doctors' medicines.

ka mea hoomaopopo. Ai iaia nui na ano laau Hawaii, (laau Hawaii).  
My mother, she

was the one who knew. To her many different kinds of Hawaiian herbs were  
known (Hawaiian herbs).

Ai iaia ua kope ia iloko o ka puke. Oia maopopo ia mea. O makou o ia wa

With her was a book in which these herbs were copied. She knew those things.

ke hana makou he kauka ko makou.  
We of these times,

when we need medicines we go to a doctor.

CK: Ina hanau mai, ina hapai kekahi wahine a koko ke hanau, he laau no

CK: If one is to give birth, if a certain woman is near to giving birth, was  
there an herb

no ka hooheho ana o ke keiki?

to enhance the birth process?

LK: Kela aole maopopo lakou nei. Poe maopopo o ko'u anakala ame kona wahine.

LK: These people don't know those things. Those who know are my uncle and his  
wife.

O lakou kamaaina loa o kela ano hana. Ka'u wahine puloa na kamalii

They are well acquainted with that kind of practice. As to my wife, all  
the babies

mawaho i hanau iaai. O lakou oia ka poe maopopo. Oia mau no a hiki keia

were born out here (on Kauai). They are the people that know. The practice  
continues until this day

ke hanau nei i na kamalii i ka hale. Oia ua maopopo. Owau aohe maopopo

of giving birth to babies at home. She, my wife, understands. I do not  
understand

o ia mea. Ke au hou keia. Haalele au i kela aina i ka makahiki

that thing. This is a new generation. I left that land (Niihau) in the year



umi-kuma-eiwa kanaha-kuma-ha. Haalele wau ileila a ho'i mai i ne'i e noho ai.

1944.

I left there and came here to stay.

CK: Pehea ke kula?

CK: What about school?

LK: Ke kula, oia no ke kumukula ko'u anakala.

LK: School, my uncle he is the teacher.

CK: He kumukula oia?

CK: Is he a teacher?

LK: Oia ke kumukula e noho nei, oia ke kumukula.

LK: He is the teacher there now, he is the teacher.

CK: Olelo Hawaii oia ka olelo ma ke kula, aole olelo haole?

CK: Is Hawaiian the language at the school or English?

LK: Olelo haole (haole), ilelo haole. (No Niihau no oia?) Ae, no Niihau no oia,

LK: English (English), English. (Is he from Niihau?) Yes, he is from Niihau,

no Niihau no oia. Ai no nae, loihi no oia i noho iwaho. Mamua noho oia

he is from Niihau. However, he lived away a long time. Formerly, he lived

i Hawaii mamua. Kana wahi i noho ai mamua i Hawaii, i Honolulu.

in Hawaii formerly. Hawaii, Honolulu had been his places of abode.

CK: Ehia kumu, ehia na kumu?

CK: How many teachers, how many teachers?

LK: Eha, kumukula maleila keia manawa eha; ekolu? eha? eha. (Eha) eha.

LK: Four, four teachers there now; three? four? four. (Four) four.

CK: A'o ia ma ka olelo haole wale no (e, ma ka olelo haole).

CK: The teaching is done only in English (yes, in English).

CK: A pehea ka hoomana, na hoomana maleila, ehia hoomana maleila?

CK: What about religion, religions there, how many denominations are there?

LK: Hookahi no hoomana (hoomana Kalawina), hoomana Kalawina; hookahi no hoomana.

LK: One denomination (Congregational), Congregational; only one denomination.





CK: I ka lapule pau ka poe i ka pule.

CK: On Sundays all the people go to church.

LK: Ae, i ka lapule pau ka poe i ka hele i ka pule. Aole poe ae ia e hele i o i  
ne'i.

LK: Yes, Sundays all the people go to church. Nobody is permitted to go here and  
there.

Lapule, la no e hele ia Lopikana. Aohe hiki ke hele i o ine'i (hele ka pule)

Sunday is the day to visit Mr. Robinson. Cannot go here and there (go to church)

hele ka pule. Pau ka pule, ho'i i ka hale. Pau, aohe hiki ke hele i o ine'i.

go to church. After church, return home. That done, one cannot go here and  
there.

(Hoomaha; hiamoe ka hana.) Oia wale no (hoomaha). Mai mua mai kela,

(Rest; and sleep.) That is all (rest). That is from the beginning,

mai ko makou wa opiopio a nui.

from our youth unto maturity.

CK: Ina hana luau, Poano ka la e hana i ka luau, na paina, na paina nui.

CK: If a luau or feast is to be put on, Saturday is the day to put on the luau,  
feasts, big feasts.

LK: Na paina nui oleila kahi manawa hookahi mahina, elua mahina. Oia maoli

LK: Big parties there sometimes last a month, two months. That is the typical

ka paina o kela aina. (Ina male kekahi) male, paina ka pepe, na paina pau loa

luau of that land. (If a certain one marries) marries, or a baby luau and all  
other large parties  
hana ia o kela aina. Kekahi manawa ma ka mahina, ka pule, maleila ka paina.

on that land are conducted that way. Sometimes by the month, the week a luau  
lasts.

CK: Hiki mai ka New Year?

CK: When New Year comes?

LK: Hoomaka ana ka Kalikimaka apau ka New Year (paina wale no), ae. (Aole

LK: Luaus start at Christmas and continue through the New Year holiday (only  
feasting), yes. (No  
poe hele i ka hana.) Hele no, ke kanaka no hele hana, hele no.

people go to work.) Those who have to work, do go, do go.



Ke kanaka noho i ka hana, ho'i mai no ma ka hale paina, ileila no ka wahi  
 The men who work return to the house of the feast, and there is the place  
 e noho ai.  
 to stay.

CK: Inu ka uwala, kela uwala awaawa. Oia ka uwala a lakou e inu ai?

CK: Drink potato, that fermented potato. Is it the kind of potato they drink?

LK: Aole loa ileila, aole hana ileila. Kapu loa ia Lopikana kela me ka paka.

LK: Not found there, not made there. Mr. Robinson strictly prohibits it and the  
 use of tobacco.  
 Mea kapu loa ia Lopikana, aole hiki. (Aole puhi paka?) Aole hiki

These things are strictly prohibited by Mr. Robinson, and cannot be used.  
 (No smoking?) People cannot  
 puhi paka ame ka mea inu. Aole ae oia ka mea inu. Kapu loa ka mea inu  
 smoke nor drink. He does not allow the use of liquor. Drinking is tabu  
 i kela wahi. Aole ka mea inu (maika'i kela) mai mamua mai. Aole oia ae  
 on that place. No liquor (that is good) from the beginning. He does not allow  
 ka mea inu, mahape inu, ona mai, hakaka mai na kanaka oleila. No ka mea  
 drinking, by and by they drink, get drunk, and the men of the place fight.  
 oleila aohe maka'i (aole maka'i). Oia ke kumu malama maika'i no ia  
 Because  
 there are no policemen (no policemen). It is the reason he firmly regulates  
 i ke ano ka noho ana ma kela aina. (Maluhia ka noho ana.) Ae, ae,  
 the manner of living on that land. (Life is tranquil). Yes, yes,  
 hana kekahi ia kekahi, kokua like kekahi ia kekahi. Oia ke ano ka noho ana  
 each helps the other, assisting one another. It is the manner in which living  
 i kela aina, kela aina. Ina hana paina oe, aina holooko'a hele mai e noho  
 is on that land, that land. If you put on a luau, the entire population comes  
 and stays  
 ma kou wahi. Kanaka hana, na wahine kokua kekahi i kekahi ka hoochana ana  
 at your place. Employees, the women all help one another to put on  
 kela paina i hoocholo maika'i ka paina. Ka noho paina kela wahi kekahi manawa  
 that party so the feast will be well managed. Attending a luau on that land  
 sometimes



kekahī manawa  
pule aku, pau na pule, mahina. Ai maleila ka paina o kela wahi.

continues a week, weeks, sometimes a month. It is what a luau is at that place.

Oko'a no ka poe kalua puaa, oko'a no ka poe hele i ka lawaia. (Nui ka opihi<sup>1</sup>

Different people cook the pigs, different ones go fishing. (Plenty of opihi,

ka limu, oia ano mea ai.) Nui na ano. Kela aina aole hale-kuai e like me

seaweed, and such things to eat.) Many kinds. There are no stores on that land as

iwaho nei, hele ia kuai, kii no ke kuai ana ke kala. Oleila kii no oe

there are out here where we rely on the stores and money to purchase things with.

ma ka mea ai, aohe hiki ia oe i ke uhauha. Oleila aohe pahu hau. There you get

what food is needed and you cannot waste. There are no refrigerators.

Ka mea wale no e hiki ke paa kou i'a ka kopi, kopi, kaula'i. Kekahi no hele

The only thing you can do is to salt, salt your fish and dry it. Some go

i ka lawai'a ka mea e lawa<sup>ana i</sup> kau ohana i ka ai. Aohe hiki ia oe ke uhauha wale

fishing and bring home what is sufficient for your family. You cannot waste

i ka i'a no ka mea kau i'a no ia ke ola no na ohana apau loa o kela aina

the fish because the fish you bring is to sustain all the families on that land

i ka i'a. Ka puaa no, like pu. Hana no lakou ma ka pa, a maleila i pepehi

with fish. The same attitude extends to the pigs. They erect a fence and there they kill

ka puaa a lawa i na ohana apau.

enough pigs to feed all the families.

CK: Heaha ka ai o ka puaa?

CK: What do the pigs live on?

LK: Ka panini, pa pipi (panini) panini. Oia ka ai o ka puaa. Ke kiawe,

LK: Cactus in the pastures (cactus) cactus. It is the food of the pigs. Algaroba

ka wa nohoi o ke kiawe. Ke kiawe ole, ai no ka panini. Ai kela o ka puaa

beans when they are in season. When there are no beans, the hogs eat cacti.

o kela aina. That is hog feed

in that land.





CK: Ka puaa, ua pa ia. Hana oe i pa. Aole hookuu wale i ka puaa e hele ai

CK: The pigs are fenced in. You build a fence. The hogs are <sup>not</sup> turned loose  
i ke kula.

on the range.

LK: Auwe, ua laha kela aina i ka puaa. Keia na puaa keia i malama ia malama no

LK: Auwe, pigs are all over that land. These are pigs domesticated and kept  
ma ka hale, pa ia.

at home in a fence.

CK: Ahiu, he puaa ahiu no o kela aina?

CK: Wild, there are wild pigs on that island?

LK: Ae, piha ka aina ia mea ka puaa ahiu, ka hipa.

LK: Yes, the land is full of such things as wild pigs, and sheep.

CK: Aole hohono ka puaa ne loaa i ke kula?

CK: Does the meat of pigs caught out in the range have a game odor?

LK: Aole hohono (aole hohono) aole hohono, aole hohono ka puaa.

LK: No odor (no odor) no odor, no odor to the pigs.

CK: Ai hipa no oukou?

CK: Do you people also eat sheep?

LK: Ae, ua laha kela aina me ka hipa. (Kao no, he kao no kela aina?)

LK: Yes, sheep are spread over the land. (Goats, are there goats on that land?)

Kao, 'aole loaa ke kao. Pipi, a oia. Pipi, pokeokeo, pikake, kela aina piha.

Goats, there are no goats. Cattle, yes. Cattle, turkeys, peacocks, that land  
is full of them.

CK: Piha me ka turkey, olelo mai ka haole.

CK: Full of turkeys, as the haoles put it.

LK: Piha oleila, oia ka <sup>hoi</sup>pokeokeo. <sup>(ka pokeokeo)</sup>ka pokeokeo oia ka mea Hawaii, he turkey

LK: That land is full of <sup>(turkeys)</sup>turkeys. The Hawaiians there call them pokeokeo

ma ka mea haole nohoi, he turkey. Ma ka olelo Hawaii he pokeokeo

turkeys according to the haoles. In the Hawaiian language they are pokeokeo



(ae, he pokeokeo).

(yes, turkeys).

CK: Pehea ka moa?

CK: What about chickens?

LK: Moa, nui ino. (Ahiu ka moa ma kela wahi?) Ae. (Aole manaku ma kela wahi?

LK: Chickens, numerous. (The chickens go wild in that country?) Yes. (No mongoose  
Aole loa<sup>e ai ka moa</sup> manaku maleila?) Aole loa, aole loa, aole loa<sup>in that country?</sup>. Aole loa  
No mongoose at all there?) No, no, no. No

ka poloka ma kela aina, aole loa.

frogs or toads in that land, no.

CK: Nolaila, nui ka moa ke hele nei ma'o a ma'o (ae, moa, nui.) Pehea o keia

CK: Therefore, there are many chickens running here and there (yes, chickens, many.)  
manu, pheasant? What about these

birds - pheasants?

LK: Ae, laha, laha ma kela aina. (Laha ma kela aina.) Laha. (Owai ka poe

LK: Yes, numerous, numerous on that land. (Numerous on that land.) Numerous.  
hele ki ki maleila?) Aohe loa, kapu (kapu). Mea kapu loa kela ia Lopikana  
do the shooting there?) None, prohibited (prohibited). Something truly prohi-  
o ka pu. (Ka pu, aole ae ia?) Aole ae, aole ae ia ka poe o kela aina.  
bited by Robinson -

the gun. (Firearms not allowed?) Not allowed, not allowed to the people on  
He mea paa ka pu. Aohe ae ia. Kapu. Na mea kapu loa kela ka pu. that land.

The gun is banned. It is not allowed. Forbidden. A gun is among things strictly  
A ka paka, ame ka mea inu, aohe ae ia i kela aina. Kapu ia kela mea apau loa. outlawed.

Also tobacco and liquor are not allowed on that land. Those things are all  
banned.

CK: Ike oe i kela kanaka o Benjamin Kanahale i pepehi ai i kela Kepani?

CK: Do you know that man, Benjamin Kanahale, that killed that Japanese aviator  
(on Dec. 7, 1941)?



LK: Ae, ua ike wau iaia; ae, ike wau iaia, a haalele makou i ka aina.

LK: Yes, I knew him; yes, I knew him until we left the land.

Ae, aohe kala i keia mau makahiki keia i haule oia (ua haule oia.)

Yes, it has been some time, some years, since he died (so he has died.)

Haule no ka elemakule mai no. (Ae, ike au iaia i ke Kaula, mahope kela pepehi

Obviously, he died of old age. (Yes, I met him during the War, after that killing

ia ana i kela Kepani. Hele mai oia i Honolulu.) I ke au i kela manawa.

of that Japanese (aviator). He, Kanahale, came to Honolulu) I remember that time.

Ua opiopio wau no i kela manawa.

I was young at that time.

CK: Ninau mai kekahi poe ia'u, "Ohana no oe no kela kanaka o Kanahale?"

CK: Some people asked me, "Are you a relative of that man, Kanahale?"

No ka mea Kanahale no ko'u inoa. "Ae, o kakou na Kanahale apau ohana makou

Because Kanahale is my name. "Yes, we Kanahales, all are relatives, and we

ka poe Kanahale."

Kanahales must be related."

LK: He kanaka nui kela. Ohana nui no lakou o kela aina. Ko lakou nei makuahine

LK: He was a large man. They are a big family on that land. Their (referring to some of the people present during the recording) mother ohana Kanahale no kekahi. Ka wahine o ko'u anakala, kona ohana ka ohana Kanahale.

is one of the Kanahale family. The wife of my uncle, her family is the Kanahale family.

CK: Pehea i hele ai na Kepani maleila?

CK: How did the Japanese get there?

LK: Ka mokulele no kela i hele ileila, ka mokulele i hoopahu ia Pearl Harbor.

LK: That was the plane that flew there after that plane had bombed Pearl Harbor.

CK: Olelo aku nei oe he poe hapa Kepani.

CK: You just said there are half-Japanese people (on Niihau).

LK: O ka Kepani ohana ileila, o na kanaka hana no kela a Lopikana mamua -

LK: The part-Japanese families there originated with Robinson's employees -





kana poe kuke (male i ke kanaka, noho me na wahine kanaka.) Male no his cooks (who married Hawaiians and lived with native women.) Married i ka ohana oleila. Mamua, o Lopikana, kana poe kanaka hana pau loa ma into the families there. Formerly, Mr. Robinson, all his personal employees ka hale e malama hale, he poe Kepani wale no. Kuke, ka poe nana i malama on Niihau worked in his home, and they were only Japanese. The cooks, and those kona home. Poe Kepani o ia manawa noho no ka home no. Ine'inei e noho nei, who attended to his home. The Japanese at the time lived in this home. The domestic employees staying here he poe Kepani wale no kana kanaka hana iloko o kona home, poe hana ma kona home, are Japanese and they are the only employees in his home, doing the house work, kuke nana. cooking for him.

CK: He hale no kana ma Niihau, o Robinson, hale no kana?

CK: Mr. Robinson has his home on Niihau?

LK: Ae, hale nui, hale nui kana oleila. (A o ka poe hana iloko o kana hale

LK: Yes, a large house, his house there is large. (And the employees in his home he poe Kepani mamua.) Mamua, hele mai no mai ne'inei aku (mai ne'i aku), were formerly all Japanese.) Before, they had all gone to Niihau from here, Kauai (from here) Mai ne'inei aku hele no me ia i o. Pau no kana hana i o, hele mai no ine'i. From here they went with him over there. When the work over there was completed they would return here.

CK: Pehea 'oukou e hele mai ine'i o Kauai?

CK: How do you people come to Kauai?

LK: Me kana waapa. Waapa no kana. (Kau oukou ma ka waapa?) Ae.

LK: On his boat. He has a boat. (You people would ride the boat?) Yes.

CK: Ina makemake no i kekahi i ke kauka?

CK: If someone wanted a doctor?



LK: Ma kana waapa. Nana ka waapa.

LK: On his boat. The boat is his.

CK: Aole lele mai ke kauka ma ka mokulele keia manawa?

CK: Doesn't the doctor these times go there by plane?

LK: Aole, aole ae ia (aole ae). Mau no kona hele ana ma kona waapa.

LK: No, it is not permitted (not permitted). He continues to go by his boat.

Aohe mokulele, aohe mokulele. Waapa no ia e hele ai. A ho'i ae ka poe ileila,  
No airplane, no airplane. He goes by boat. And when the people return there  
hele mai ka aina like pu ka hele no ma kona waapa, aole ka waapa o kahi poe.  
or come to Kauai they travel likewise on his boat, not on the boat of another.

CK: Ke makemake nei ke kiana o Burns na ke aupuni e kuai i kela mokupuni o Niihau,

CK: Governor Burns wants the government to condemn the island of Niihau,

a ke ku'e nei na poe o Niihau, no ke aha, no ke aha mai ke hooalahala nei lakou  
and the people of Niihau are objecting, why, why are they dissenting  
i keia mea?

over this proposition?

LK: Ka haku o kela wahi he haole maika'i no oia i na ohana o Niihau mai mua a hiki keia

LK: The owner of that place is a haole good to the families on Niihau from the begin-  
ning until this time.

Oi mau no kona maika'i i na kanaka hana o kela wahi e like me makou e noho i ne'i.

His goodness to the employees of that place is the same as is with us who live here  
(and work for him).

Hele makou i kela aina, makemake makou e hele i ka aina, hiki no makou ke hele

We go to that land, if we desire to go to the land, we can go

i na manawa apau o makou e makemake e hele aku ileila. Ua ae ia no ka hele

at all times we desire to go there. Visiting there is permitted

(ae ia no.) Ke ano keia governor o ne'inei, ina makemake oia e kuai i ka aina

(is permitted.) Regarding the attitude of the governor, if he wants to buy the  
land of Niihau  
heaha ka hana o na kanaka i kela aina? Aole hiki oia ke malama i na kanaka

what employment will be open to the people on that land? He can't solve the needs  
of the people



o kakou kanaka e noho ana ma keia aina o Kauai nei paha, o Honolulu,  
 or take care of our people living on the land of Kauai perhaps, in Honolulu,  
 i o ine'i, improve hoi ka Hawaiian Homes paha, kakou o na poe kanaka waiwai ole,  
 here or there, improve perhaps the Hawaiian Homes project, us who are not wealthy  
 i puka ole o ke kula ki'eki'e. Oia kahi mea kona noonoo ina hiki oia ke kuai i  
 and who have not graduated from the high school or college. That is something  
 for his consideration if he can purchase  
 ka aina o Niihau, kona noonoo nui loa no kanaka? Pehea la oia e noonoo ole  
 the land of Niihau, is his thought principally of the inhabitants? Why does he  
 not think  
 i na kanaka e noho nei me ia i Honolulu, me Kauai paha, o Maui, o Hawaii (ae),  
 of the people living in Honolulu, perhaps on Kauai, on Maui, on Hawaii (yes),  
 kokua i na kanaka ilihune? Ine hiki iaia ke hana mea, ne pela hiki iaia ke ma-  
 lama  
 and help the poor people? If he can perform accordingly, he can take care  
 ia Niihau. Aohe waiwai komo oia aku leila, aohe hiki iaia ke malama na kanaka  
 of Niihau. There is nothing for him to gain by going there when he cannot look  
 after the people  
 o keia aina, kakou hoi na kanaka e noho nei i keia aina.  
 of this land (of Kauai), and also us the people living on this land.

CK: Ku'e na kanaka o Niihau i keia.

CK: The people of Niihau object to this.

LK: Aohe nae e ku'e, ka noonoo nohoi kela. (Maika'i no kela noonoo).

LK: Not resisting, however, but for indeed thinking that way. (That logic of the  
 Niihau people is sound).  
 Ka noonoo kela, ina hiki oe ke malama i na kanaka o kona hale pono'i e noho nei  
 That thought is acceptable if he can take care of the people in his own house  
 o kona wahi e noho pono'i. Aohe hiki iaia ke malama i kana ohana pono'i,  
 in his own bailiwick. He cannot look after his own family or subjects,  
 hele oia e malama ka ohana o kahi aina oko'a.  
 and now he attempts to care for the families in another land.

CK: Heaha ke kumu apono ole o Robinson i na poe mai Kauai nei, o Honolulu paha,

CK: What is the reason Robinson objects to people from Kauai, from Honolulu perhaps,





e hele maleila i Niihau, e holoholo paha, e hele maleila? Me ka hana nui going to Niihau for sightseeing or just to go there? Only with great difficulty, e loaa ai ka ae mai o keia haole e hele i Niihau.

if at all, may consent be obtained from this haole to visit Niihau.

LK: He ae no oia ina he ohana kou maleila. (Ina aole ohana, aole ae ia).

LK: He will consent if you have relatives there. (If no relatives, no permit granted)

Aole loaa ka ae. Ko'u noonoo pololei no oia ma kela hapa. E like me keia,

No permit granted. According to my thinking he is right in that respect.

ne kaua nou ka home, ua kuai maila i kou aina pono'i, like me ne'inei

if the home is yours you having bought your own place like it is here

kuai oe i kau aina - ka hapanui apau loa o na haole bigshot o keia wahi,

where you can purchase your land - the majority of the wealthy haoles of this na kanaka ea'e paha, kuai lakou i ka aina, aole lakou ae ana kekahi poe ea'e

and possibly other people, they have bought land, and they are not going to e komo iloko o ko lakou aina. Aia no noi oe ia lakou e hiki paha au ke komo

to enter into their premises. Unless you ask permission of them then perhaps i kou hale paha, kou pa hale. Ia oe no ka haku. Ina oe ae mai, komo aku ana oe.

their home perhaps, or your own residence. You are the master. If you are Ina hoole mai, aole hiki ke komo. E like no meia.

If denied you cannot enter. The analogy applies also to Mr. Robinson.

CK: Pehea 'keia haole o Lopikana, ike no oia i ka olelo Hawaii?

CK: Does this haole Robinson know the Hawaiian language?

LK: Kana ai kela. Ua hanau ia oia me kela olelo Hawaii. (Poweko ka olelo.)

LK: That is native food for him. He was born in the Hawaiian language climate. (He must be proficient).

Ae, hiki iaia ke olelo, heluhelu. Mai kana mau kupuna mai, no lakou ka aina

Yes, he can speak, read Hawaiian. This legacy is from his grandfolks, for the Ua a'o ia kana poe kamalii apau loa ka opiopio ame na mea nunui e like me

Their children, all from the youngest to the oldest were taught the language like



keia poe kamalii o ne'i like pu no.

these children of the family here were taught.

CK: Pehea i ka hora ehia i ke kakahiakanui hele na kanaka i ka hana?

CK: At what hour in the morning on Niihau do the men go to work?

LK: E like no me ka hana ana o keia wahi. (Hora ehia pau ka hana?)

LK: Just like the way this place here is operated. (When is the day's work through?)

Pau i ka manawa e pau ai ina hana ou e like me ine'inei. O kakou apau loa

You are through at the end of the work day as it is here on Kauai. All of us

hookahi aupuni hookahi. Kau uku pololei ka uku no ka aupuni e uku ia nei.

are under one government. Your correct wage is according to the minimum set up  
by the government.

Aohe hiki ia oe underpay o na kanaka o ka aina no ka mea no keia aupuni

You cannot underpay the men of the land because we are all working

hookahi a kakou e hana nei.

under this one government.

CK: Na kala e loa ma i o kanaka o Niihau, mahea la a pehea la lakou e hoolilo

CK: The money earned by the people of Niihau, where do they spend

o ke kala, no ka mea aole halekuai maleila (nui no). He hale-kuai no ma Niihau?

the money, for there are no stores there (well supplied). Is there a store on  
Niihau?

LK: Aole hale-kuai. He wahi no nana e malama i na kini mea ai, na mea ai

LK: No store. There is a place where he makes available canned goods, and other  
food items

o na kanaka. Lako no kana kanaka me ka mea ai.

for the people. The people are well supplied with foodstuffs.

CK: He banako no e hiki ai ka poe Hawaii e hoahua ai ko lakou kala?

CK: Is there a bank where the Hawaiians can deposit their money?

LK: Ka banako no ai ne'inei. Ua loa i Waimea i Kauai nei. Banako no kakou loa,

LK: The bank is here on Kauai. It is at Waimea, here on Kauai. We have a bank,  
loa i Kauai.

we have on Kauai.



CK: Malama no na kanaka ko lakou kala?

CK: Do the people save their money?

LK: Ae, malama no lakou kenikeni iloko o ka banako.

LK: Yes, they save their money in the bank.

CK: Ka hale o lakou, na wai e kukulu ko lakou hale?

CK: Regarding their dwellings, who builds their houses?

LK: Na Lopikana.

LK: Mr. Robinson.

CK: Hoolimalima, hoolimalima lakou ka hale a lakou e noho nei?

CK: Do they pay rent, rent on the houses they live in?

LK: Ae, e loaa wale; aale uku ka hale; na Lopikana na mea apau loa.

LK: Yes, all is free; no paying of rent; everything comes from Robinson.

CK: O ka mahina, heaha ka uku o ka mahina, o ka mahina?

CK: Per month, what is the monthly, monthly wage?

LK: A o keia manawa aohe au maopopo no ka mea loihi owau i haalele i ka aina

LK: For this time I don't know, because I left the land a long time ago  
a hiki keia. (Aohe oe maopopo keia manawa) aohe maopopo. Aohe kala  
until this time. (You don't know the prevailing wage) don't know. It has  
owau e noho nei. Haalele au i kela aina i ka umikumalima paha a'u makahiki  
been a long while since I lived here. I departed from that place when I was  
o kela manawa. A'u i haalele umikumalima paha, <sup>perhaps fifteen years old</sup>umikumaono. Ai maleila  
at that time. Perhaps I was fifteen or sixteen when I left. Thereabouts  
ko'u makahiki au i haalele ileila. Ka'u poe kamalii apau loa ua nunui mawaho nei  
was my age when I left there. All my children grew up out here  
no ka mea loihi ko'u noho iwaho nei.  
because long have I dwelled out here.

CK: Hele no oukou i ka lawaia i ka moana?

CK: Do you people go fishing in the ocean?





- LK: Aole, aole loa ka waapa (aole loa ka waapa). Ma ka lihi kahakai wale no,  
 LK: No, nobody has boats (nobody has boats). Fishing is only along the water's edge,  
 ma ka lihi kahakai wale no.  
 only along the water's edge.
- CK: No keaha e loa ole i ka waa?
- CK: Why don't they have canoes?
- LK: Mamua he loa ka waa. Keia manawa aohe loa, aole loa ka waa i keia.
- LK: Formerly they had canoes. This time none at all, nobody has canoes this time.
- CK: Aole kumulaau maleila?
- CK: No forests there?
- LK: Loa no, aole no hana ia, aohe hana ia e like me ka poe mamua. O ke kanaka hana  
 LK: There are trees but not worked on, not utilized as the former inhabitants did.  
 The employees  
 o keia wa hele wale no ko leila, pau no pau, lawa. Aole lakou hele nei iwaho.  
 of these times simply go there and <sup>when</sup> work is over they are through. They don't  
 Aole hoihoi e hele iwaho. go out into the ocean.  
 /Ina he nui ana kau i'a, ihea ana oe e hookomo o kau i'a? Aole wahi e malama ai  
 There is no enthusiasm for fishing out in the deep.  
 /If you have a big catch where are you going to preserve your fish? There is  
 no storage facility  
 i ka i'a.  
 for the fish.
- CK: Hele no oukou kiloi upena, hana upena?
- CK: You throw-net, make nets?
- LK: Kela 'mea, kela mau mea mai oleila, hoolei upena, hoolei upena, o i'a.
- LK: Those things, those are the activities for which Niihau is noted, throwing-net,  
 throwing-net, spearing fish.
- CK: Upena ku'u? (Aohe loa, aohe loa.) Upena ula no, upena ula ka oukou?
- CK: What about gill nets? (None, none at all.) Do you have lobster nets, lobster  
 nets?
- LK: Upena hoolei wale no, upena hoolei, (upena hoolei) upena hoolei.
- LK: Only throw-nets, throw-nets, (throw-nets) throw-nets.
- CK: I ka po hele oukou i ka malamalama?
- CK: In the night do you people go torching?



LK: Ae, i kekahi manawa hele i ka malamalama. Aohe no e hele mau ia, kahi manawa no.

LK: Yes, sometimes they go torching. Don't go often, only sometimes.

Hele no ka mea ai; aohe hele mau ia; manawa no a hiki ke hele ia.

They go only for food, they don't go frequently, only when they can go.

CK: Ina he ino ino mai ke kai, heaha ka i'a e ai ai?

CK: If the sea is rough what kind of fish is there to eat?

LK: Nui ka ai, ka puaa, ka hipa, ka pukeokeo, nui ka i'a (oia ka). Ina ino ino ke kai

LK: Plenty of food: pigs, sheep, turkeys, plenty of fish (that's so). If the sea is bad hiki ke loa a ia mea iluna o ka aina. Ina hoolei, a malie aole nalu,

food can be obtained on the land. If you throw-net, the sea being calm,

hookahi alu loa a no ka i'a. (Heaha ka i'a, he moi?) Moi, <sup>1</sup>ahole, <sup>2</sup>nui ka i'a.

one throw yields enough fish. (What are the fish, moi?) Moi, <sup>1</sup>ahole, plenty <sup>2</sup>of fish.

(Ai i'a maka?) Ae, (pulehu no kekahi) pulahu, i'a maka, kaula'i (kaula'i).

(Do they eat raw fish?) Yes, (some broiled) broiled, some raw, some dried (dried).

CK: Pehea na keiki, aole loa a i ka puupuu? (Aole loa a, aole loa a, aole loa a.)

CK: Do the children have impetigo? (They don't have, don't have, don't have it.)

Pehea he ilio no? (Aole loa a, aole loa a ka ilio o kela aina.) Aole ilio

Are there dogs? (None, no dogs on that land). No dogs

(aole loa a). Popoki? (Popoki loa a.) Nui ka iole o kela wahi?

(none). Cats? (There are cats.) Are there many rats in that place?

(Aole loa a, aole no loa a. Popoki loa a no, aohe ana nui loa.)

(None, none at all. Cats, yes, but not too many.)

CK: Heaha na ano manu maleila?

CK: What are the different birds there?

LK: Keia ano manu no e loa a ine'inei.

LK: These kinds of birds that are here on Kauai.

<sup>1</sup> Threadfish (Polydactylus sexfilis) <sup>2</sup> A fish that lives in both salt and freshwater (Kuhlia sandvicensis)



CK: Pehea i hele i keia ano manu i Niihau? Lele mai ne'inei mai a lele i Niihau.

CK: How did these kinds of birds get to Niihau? Must have flown from here to Niihau.

LK: Mai leila nei no paha no ka mea nui no na manu ileila aole noho paa

LK: From here probably because there are many kinds of birds there that don't remain permanently (pihakelo no - ka olelo ka haole he mynah bird). Ae, loa (doves), ae, (mynah birds as the haoles call them). Yes, there are (doves), yes, piha, piha kela aina i kela ano mea ka ehako, piha.

full, full, that land is full of that kind of birds, the dove.

CK: Pehea na kanaka maleila, hoomanamana no lakou? (Aole loa.) Malama no

CK: What about the people, are they superstitious? (Not at all.) Do they keep na puolo? (Aole loa, aole loa kela aina, aohe loa. Aole au maopopo kela puolos? (Not at all, not at all on that land, not at all. I don't know about ano mea.) Pehea ka poe, hoomaopopo lakou i ko lakou mookuauhau? those kinds of things.) Do the people preserve their genealogies?

LK: Ae kekahi, kekahi o lakou malama no i ka mookuauhau.

LK: Yes, some do, some of them keep the genealogy.

CK: E oli no lakou?

CK: Do they chant?

LK: Aohe lakou, aohe poe oli o kela aina, aole loa (aole loa), aohe loa kela ano.

LK: They don't, nobody chants on that land, none at all (none at all) none at all do that.

CK: Walaau' mai oe e like me ka oukou walaau ana. Aole oe walaau ma ke ano Hawaii.

CK: You should speak the way you people of Niihau speak. Don't talk like the rest of the Hawaiians. He Hawaii wale no kou ano walaau. Ka'u makemake e lohe mai ia oe mai ka Niihau. Your manner of speaking is conventional Hawaiian. What I want to hear from you is the Niihau style.

LK: Loihi keia i ka haalele ana i ka aina. Aohe hiki, loihi loa ko'u noho ana iwaho nei.

LK: This has been long since I left Niihau. I cannot, too long have I stayed out here on Kauai.

1

A bundle which consists of a piece of kauila stick, a stone, red rag, maybe human hair or finger nails. This bundle becomes the home of evil spirits.





CK: Ehia na keiki?

CK: How many children?

LK: Ka'u mau keiki? (E.) Hookahi ai Laie, hookahi ai <sup>loko o</sup> Arizona, a ka'u keikikane

LK: My children? (Yes.) One at Laie (at the Church College), one in Arizona  
(missionary) and my son  
ai no i kona home, ai i Kalaheo. Noho no oia i Kalaheo.

is at his home in Kalaheo. He stays at Kalaheo.

CK: A elua keikimahine wale no me keia keikikane? Akolu wale no?

CK: Only two daughters and this son? Only three?

LK: Ae, ekolu. Ke keikikane oia kana wahine i haale 'kula me ka pepe. (Keia

LK: Yes, three. The son, that was his wife that has just left with the baby. (This  
ka makuahine o kela poe keiki?) E, ka'u wahine kena (opiopio no kona ano;  
is the mother of those children?) Yes, that is my wife (she looks young;  
ke nana ana ia oe, opiopio no.)

if you look at her she looks young indeed.)

CK: He hapahaole oe? Hapa Pukiki?

CK: Are you half haole? half Portuguese?

LK: Aohe hapa, he hapaha.

LK: Not half, quarter.

CK: Ke nana nei i na maka o ka keikimahine ke ike nei au he ano maka haole,

CK: Looking at the eyes of your daughter I see eyes somewhat haole,  
aole maka Hawaii. He hoahanau no oe, he Moramona no oe?  
not Hawaiian eyes. Are you a member, are you a Mormon?

LK: Owau he Moramona. (Lunakahiko no oe?) Ehia kala mamua, aohe hele i ka pule

LK: I am a Mormon. (Are you an elder?) It has been a long time from former times  
to the present I haven't  
a hiki keia. Pau ana o Koloa, pau, aohe hele hou i ka pule.  
gone to church. When the Koloa branch was closed, I stopped going to church.

CK: Kau keikimahine ai ka misiona i keia manawa?

CK: Your daughter <sup>is</sup> now on a mission?



LK: Hookahi (hookahi), hookahi, hookahi i ka misiona.

LK: One (one) one, one is on a mission.

CK: Ehia kala a oukou e hoouna nei i na mahina apau?

CK: How much money are you folks sending every month?

LK: Haneli iwakalua kumaono (haneli iwakalua kumaono, nui kela). Kanaono kumakolu

LK: One hundred twenty-six (one hundred twenty-six, that is plenty). Sixty-three  
i na <sup>elua</sup> pule, (kanaono kumakolu) ina elua pule.

each <sup>two</sup> weeks (sixty-three) every two weeks.

CK: Maika'i ina oe komo iloko o ka Ekalesia loa a i ka oihana-kahuna Melikikeka,

CK: Would be good if you went to Church and received the Melchizedek priesthood,

lawe oe keia wahine u'i a lawe iaia iloko o ka halelao, sila me kela keikimahine.

and you take this beautiful woman and take her into the temple, and be sealed to  
that daughter.  
Oia aku ka pomaikai o kela. Keia, nui keia hoolilo, aole loa. Pehea kela?

That is the greater blessing. This expenditure is great but you are not getting  
any profits. What about that?  
Hele oe i ka halelao.

You go to the temple.

LK: A nui na poe olelo ia'u e hele i ka halelao. O ka halelao/i ko'u noonoo  
<sup>aohe kela</sup>

LK: Many people tell me to go to the temple. The temple is not in my judgment,

aohe kela he mea paani. E like me ke Akua, ua pololei i ka puuwai me ka iini

is not something to play with. Like God, the heart harmonizes with the desire

i ke Akua, hoike au ia oe. Ua lohe wale aku i na poe hele i ka halelao,

for God, I declare unto you. I have only heard that some people go to the temple,

puka mai, hele 'hola i na hana mawaho ae. O ko'u noonoo he la paha/ia'u <sup>e hiki ana</sup> aleila

and when they come out go into the byways. My feeling is that the day will come

komo, <sup>aohe</sup> komo iloko me ka <sup>ole</sup> maopopo ana. Hele 'kula a puka mai iwaho, a hele 'ku  
<sup>then</sup>

I will enter, <sup>not</sup> /enter with <sup>out</sup> understanding. Just going in and coming out, and going

me kekahi ano hana mawaho ae! Makemake au he pololei.

in some way into the byways! I want to do that which is right.



CK: Aole kali a elemakule loa. Kou wa opiopio no makemake no o ke Akua ia oe.

CK: Don't wait until you are too old. While in your youth God wants you.

LK: Pololei no kela a'o ana.

LK: That is correct teaching.

CK: Aole hiki ke hoowalewale ia oe ina he elemakule oe. Aole ike e ke Akua

CK: You cannot be tempted if you are old. God cannot assess

kou ikeika maoli. Aia opiopio oe, i keia manawa e hiki ke hoowalewale ia oe  
your actual strength. If you are young like this time, you can be tempted

e Kakana. E nana ana o ke Akua ia oe. Auwe, ina kupaa, hauoli o Oia ia oe.

by Satan. God can then evaluate you. Auwe, if you are faithful He will be  
glad for you.

Ina aole kupaa kou hewa no kela.

If you are not faithful that is your downfall.

LK: Oia hoi, o ko'u manao ne kupaa ka manao e hiki ke komo iloko o ka halelaa.

LK: It is so according to my thinking if one is determined he can enter into the  
temple.

O ka olelo e komo iloko o ka halelaa, aohe e like me na olelo paani

The words going into the temple are not <sup>the</sup> play words

e komo ana iloko o ka halelaa. (Ae.) Ne pololei ka puuwai ke kupaa, aleila  
going into the temple. (Yes.) If the heart is right, determined, then

e hiki (Ae.) Oia, nui, nui na poe olelo mawaho e komo iloko o ka halelaa.

one can (Yes.) So many people say out here they will enter the temple.

A mahape no paha ia. Aole makemake komo wale no no ka mea o kela olelo

It is for later consideration. Don't simply want to go in because that statement

"komo iloko o ka halelaa" komo iloko o ka halelaa me ke kupaa ole.

"enter into the temple" is tantamount to entering the temple without faith or  
steadfastness.

CK: Pololei kela. Ina hele oe i ka halelaa a puka mai oe, malama no oe

CK: That is correct. If you enter into the temple and come out, you must observe

i keia kanawai ka waiwai hapaumi, malama oe i ke kanawai Olelo Naauao.

this law of tithing, you must obey the Word of Wisdom.





Ke malama nei oe i kela mau kanawai o keia manawa, aale anei? Aole ike au  
 You are observing those two commandments at this time, aren't you? I don't see  
 ia oe he kanaka inu lama. Aole no paha oe he kanaka inu lama no ka mea  
 you as a drinking man. You are perhaps not a man who drinks because  
 mai Niihau mai aole oukou ike i keia mea ka inulama.  
 having come from Niihau you people don't know this thing drinking liquor.

LK: Kanaka inu lama wau, inu i ka lama.

LK: I am a drinking man, drink liquor.

CK: A hiki no oe ke hoopau i kela hemahema no, hiki. Aole hele oe e moekolohe.

CK: You can give up that weakness, you can. You are not to have illicit  
 intercourse.  
 Oia kekahi berita au e hana ana iloko o ka halelaa, aole oe e moekolohe ana.

It is one covenant you will take upon yourself in the temple, you are not going  
 to commit adultery.  
 Kou wahine wale no kou wahine e hele pu, aole oe kii ana i kekahi wahine oko'a.

You will cohabit only with your wife, you are not going to covet another man's  
 wife.  
 Kela no na kanawai nui. A hiki no oe e malama kela mau kanawai. Me ka wiwo ole

Those are significant laws. You can keep those commandments. Without fear

e hiki oe ke malama kela mau kanawai. Noleila, hele oe i keia manawa kou wa  
 you can keep those commandments. Therefore, you go this time when you are

opiopio no. Makemake o ke Akua e ike i kou ano, i kou ikeika, kou nawaliwali  
 paha.  
 still young. God wants to see just what you are, your stamina, your weaknesses  
 perhaps.

Ina he ikeika oe, lanakila oe. Pela e ike o ke Akua i kou ano, kou ikeika.

If you are strong you will overcome. Thus may God know your character, your  
 faithfulness.  
 Ina kali oe a elemakule, palupalu, aole hiki o Kakana e hoowalewale ia oe.

If you wait until you are old, weak, Satan won't be able to tempt you.

Aole hiki o ke Akua ke ike kou ano. Nolaila, ina heluhelu oe i ka Baibala

God will not be able to assess your character. Therefore, if you read in the  
 Bible

kahea no o ke Akua i na kaula i ko lakou wa opiopio. Opiopio no o Kawika,

God called the prophets when they were young. David was young,



a kahea ia oia kona wa opiopio loa. Kamalii wale no oia kahe ia oia.  
 and he was called when he was very young. He was just a youth when he was called.  
 A pela na kaula. O Iesu, kamalii loa kahea ia oia. Pela no o Iosepa Kamika.  
 And so were the prophets. Jesus was a child when he was called. Thus was Joseph  
 Smith called.  
 Umikumalima makahiki kahea ia oia. Makemake o ke Akua ia kakou ko kakou wa  
 He was fifteen when he was called. God wants us involved when we are  
 keika no, opiopio, hiki oia ke ike ko kakou ano maoli. O ka mea e lanakila  
 virile, young, so He can know what we really are. He who overcomes  
 maluna o na hoowalewale apau a hiki ka hopena, e loa iaia ka lei o ke ola mau  
 all tests until the end, he attains the crown of eternal life, loa,  
 aale anei? Pehea keia poe o Niihau ina ha'i oe i ka euanalio ia lakou,  
 isn't that so? What about these people of Niihau if you explain the gospel to  
 them  
 pehea haliu mai no lakou?  
 will they listen?

LK: Aohe lakou olelo i ka makou olelo Hawaii. He poe hele pule no lakou apau loa.

LK: They don't speak our brand of Hawaiian. They are people that go to church.

CK: Aole lakou hoohalahala i ko kakou euanalio?

CK: Do they resist our gospel?

LK: O kela aole au maopopo, kela aohe au maopopo no ka mea he kanaka hele pule

LK: That I do not know, that I do not know because I have been one who goes to  
 no wau i kela hoomana mea Kakolika, kela hoomana mea (Kalawina) Kalawina.  
 that sect the Catholics, that denomination the (Calvins) the Calvins.  
 Hele no i ko kakou hoomana. Oia kekahi kumu, kahi manawa mamua ko'u manawa  
 I go to our religion. That is one reason sometimes before when I  
 e hele ana i kela halepule Mormona o Koloa oi hele ana makou na poe,  
 was attending the Mormon Church at Koloa which we folks were going to,  
 gwau na halepule a pau loa o ko'u poe hoaloha hele no wau ileila.  
 I would attend all the different faiths that my friends attended.



Ka hale kela a ke Akua. A kekahi no o ko kakou hoomana Moramona, ke ano  
 These were the house of God. Besides, our Mormon faith, the nature  
 ko lakou walaau ana, oia ke kumu haalele ka hapanui o makou i ka Ekalesia.  
 of their speaking, it is the reason most of us left the Church.  
 Kela haalele ana ia makou, aole hele i ka pule. Keia mau manawa wale no oia  
 When we left, I never went back to church. Only now we are  
 keia hele hou ana i Hanapepe. Ke ho'i ana mai i ka'u keikimahine,  
 going back to church at Hanapepe. When my daughter returned,  
 kana olelo keia: "E ho'i hou i ka euanalio<sup>o kakou</sup>." Olelo wau i ka'u keikimahine,  
 these were her words: "Go back to our gospel." I said to my daughter,  
 "Ka hana o ke Akua oia ka'u nonoi e hana ana oia no ka hana o ke Akua,  
 "The work of God, it is my desire that she do the work of God,  
 e hookuu ia iaia me ko'u puuwai i ka hana a ke Akua." Aohe nohoi,  
 that she is allowed to go with<sup>my</sup> heart, to do the work of God." Not indeed,  
 aohe ua promise aku nei iaia<sup>hoi ana</sup> e/hookahi manawa e haalele ana au i na mea apau loa  
 not have I promised her I would return all at once and would give up all evils  
 a ho'i hou i ka hoomana. Hoa'o no wau ma kela mahele. Aohe au puhi paka,  
 and return back to the church. I would try to measure up. I don't smoke,  
 ka inu kela e hiki au ke olelo pololei i na poe apau loa he inu wau,  
 and drinking that I can say honestly to everybody I still do,  
 he kanaka inu wau. Ai no nae, ke hoa'o nei au. Aole like me mamua hele au  
 for I am a drinking man. However, I will try to quit. Not like before when I  
 i na hale inu pia pau loa. Ike no keia poe Momona kakou o Kauai nei mai mua mai.  
 used to frequent all the beer parlors. These Mormons of ours on Kauai have known  
 this from the beginning.  
 Ai no nae aohe au e olelo i kahi poe e ae. E i au ia. Ho'i mai lakou, alia  
 However, I don't say this to other people. I keep it to myself. They returned,  
 komo no ke keikimahine. Olelo o ka'u keikimahine hana ka hana a ke Akua ia laua,  
 then  
 the daughter entered into the temple. I told my daughter<sup>that</sup> their doing the work of  
 God





he hana maika'i ia. O ko'u hoa'o no ia ma ko'u aoao e malama ia laua  
 it is good work. My trial on my part is to support them  
 no ka hele ana i ka hana a ke Akua. Ai no nae aohe au e promise ana ia laua  
 while they are doing the work of God. However, I am not promising them  
 e hiki ia'u ke haalele i keia la ka beer hookahi manawa, a hoo lei.

I can leave beer all at once, and forsake it.

Aole like me kekahi poe, komo lakou i kela temple, ho'i mai, ho'i hou no la  
 Not like some people, they enter into that temple, come home, and go back  
 iloko ka hale inu beer. Aole au makemake e like me kela ano. Ka la hiki au  
 into the beer parlor. I do not want to be that kind. The day I can

ke haalele hookahi manawa, ka'u mea he promise nei ia laua, a ho'i hou  
 quit all at once, which was my promise to them, and go back

i ka Ekalesia, haalele au i na mea apau loa a ho'i hou i ka Ekalesia  
 to Church, I shall forsake everything and return to the Church  
 (pololei). Aole wau makemake e olelo ma ka waha, ma ka waha ikeika,  
 (right). I don't want to mouth, speak strongly,

komo aku ileila, a puka mai iwaho, ho'i hou i ka inu.

and I go into the temple and come out here and then return to drinking.

CK: Olelo mai o ka Haku o ka mea hoomanawanui a hiki i ka hopena, oia ka mea

CK: The Lord says he who perseveres faithfully until the end, he will the one  
 hooki'eki'e ia ana, aole o ka mea hele i ka halelao a elua makahiki paha  
 that will be exalted, not he who goes to the temple and after perhaps two years  
 mahape mai a ho'i i ka lakou mea i hana ai mamua. Aole kela ka hoomanawanui  
 will return to what he used to do before. That is not persevering  
 a hiki i ka hopena. Aole lakou e loaa ana i kela hooki'eki'e ia ana.  
 until the end. They are not going to receive exaltation.



LK: Oia ka'u olelo i keia mau keikimahine. Hoa'o au me ka mea e hiki ia'u

LK: That is what I said to these girls. I shall attempt to do what I can  
ma keia manawa. Aohe hiki au ke promise ia laua. Ai no nae, ua noonoo maua  
at this time. I cannot promise the two of them. However, we have been thinking  
no keia keikimahine a'u no kela noonoo pono ana ka iini a maua ia lakou  
of this my daughter's righteous desire and our desire that they  
i ka naauao. Aole maua i loa i ka naauao. Aole au i hele i ke kula naauao.  
gain an education. We, the wife and I, have not received an education. I  
A oia keia e hooikaika nei ka'u poe kamalii apau loa i ke kula naauao.  
It is our determination that all our children go to college.

Ho'e ana mai i keia keikimahine nui olelo maila e hele ana mua i ka ke Akua

Upon returning home this older daughter said she would like to do the work  
i ka hana o ke Akua mamua, a ho'i mai oia a pau kona hana a ke Akua,  
of God first,

the work of God first, and would return after her work with God was over  
aleila ho'i hou oia i ke kula naauao. Ma kela hapa, kona noonoo ana ia ke Akua  
and then she would go back to college. In that regard, her thinking of God  
maika'i kela ia'u. Ua pono keia ia maua. Hoa'o maua i ka mea a maua e hiki.  
that is all right with me. It is acceptable to us. We shall try to do what  
Aohe maua he poe waiwai, he poe ilihune no maua no ka mea loa ana maua  
we can.

We are not rich people, but we are poor people because we are going to obtain  
i ka mea e hiki maua ke kokua. Hookuu maua iaia e hele oia i ka hana a ke Akua.  
the means so we can help her. So we are letting her go to do the work of God.

CK: Ke pule mai nei, ke pule nei kela keikimahine no kona mokuakane i na la apau.

CK: She is praying, that girl is praying every day for her father.

LK: Ae, kela mau pule kela iloko o kana leka e hoi ke mai kela.

LK: Yes, her letter a few weeks ago indicated that.

CK: Makemake oia ia oe e lilo oe i lunakahiko, e lawe oe kou alii wahine ame

CK: She wants you to be an elder, to take your wife and



kela poe keikimahine, hele pu oukou i ka halelao e sila ia oukou he ohana  
 those daughters, all of you to enter the temple and be sealed as a family  
 no ka wa mau loa. Aole hiki kekahi mea e hookaawale keia ohana. Oia ka manao  
 for all eternity. Nothing then can separate this family. It is the purpose  
 o ka halelao. Oia ka manao e hooki'eki'e ana ma kela aoao. Hooki'eki'e ia  
 of the temple. Its purpose is to exalt on the other side. The man is exalted  
 ke kane aia loa ka wahine, a pela no ka wahine. Olelo mai o Paulo,  
 if he has a wife, and thus is the wife. Paul says,  
 "Aole ke kane me ka wahine ole iloko o ke aupuni o ke Akua, aole ka wahine  
 "The man is not without the woman in the kingdom of God, and the woman is  
 me ke kane ole." Oia ka euanalio. Oia ke kumu i kukulu ia i kela halelao.  
 not without the man." It is the gospel. It is the purpose for erecting that  
 temple.  
 O na mea o ka halelao o na wa pau loa ia. Aole ka make e hookaawale ka wahine  
 The things of the temple are for eternity. Death cannot separate the wife  
 me ke kane ina male lau iloko o ka halelao. Oia ka pomaika'i nui e loa ana  
 and husband if they have been married in the temple. It will be the great  
 blessing you will obtain,  
 ia oe, brother, keia mua aku no ka mea ua ae mai la oe, a ua ae aku oe  
 brother, in the future because you have consented and you have permitted  
 i kou keikimahine e hele i ka misiona. He hana pookela loa kela. He hana nani  
 maoli kela.  
 your daughter to go on a mission. That is superior accomplishment. That is  
 really a grand work.  
 Kaka'ikahi wale no ka poe e hiki ai e loa kela manaoio e hoolilo kela kala nui  
 Only a few people can have that faith to spend that large amount of money  
 e hana ka hana o ke Akua. Kaka'ikahi wale no na kanaka e hana me kela.  
 to further the work of God. Only a few people will do that.  
 Well, mahalo no keia hui ana kaua, lohe mai kou olelo a'o,<sup>na</sup> olelo hoakaka  
 Well, I am grateful for our meeting, to listen to your words of wisdom.  
 pili ana i ko oukou noho ana i Niihau. A pehea he radio no ka lakou ma Niihau?  
 descriptions  
 of your life on Niihau. Do they on Niihau have radios?





LK: Keia ano radio io aole loa.

LK: This real kind of radios is not there.

CK: A pehea ka uila, he battery ka lakou, aole uila?

CK: What about electricity, do they use batteries, not electricity?

LK: Aole loa uila kela aina, aole uila. Kela mau mea aole loa i kela aina.

LK: There is no electricity on that land, no electricity. Those things are not available on that land.

CK: Pehea lakou e kuai ole i kela pahu-hau me ke aila mahu e hana ai?

CK: Why don't they purchase those refrigerators that are operated by kerosene oil?

LK: Loa, kekahi poe ua loa. Ai no nae, pipii, <sup>mea</sup> pipii kela (mea pipii).

LK: There are, some people have them. However, they are expensive, those are costly things (expensive things).

Aohe he kela pahu-hau emi. Eaho no ka noho ma ke ano o ka noho ana mamua,

That kind of refrigerator is not cheap. It is better to go on living as before,

he paakai. Kau i'a e paa mai hookahi manawa e ai ai. Ua like no kela

using salt. Your fish caught would be consumed at one meal. That is like

me ka pahu-hau, no ka mea ua lako ka aina me ka i'a.

the refrigerator because the land is well supplied with fish.

CK: Ai no lakou, kela poe, i ke kapiki, oia mau ano, ka lettuce?

CK: Do they, those people, eat cabbage and such, lettuce?

LK: Ai no. Ka poe nohoi e molowa ana, aole hiki ke ulu o ka meakanu.

LK: They do eat. The people who are lazy indeed, the plants cannot grow.

Ina e' molowa ana aole ulu ka meakanu na wahi apau loa.

If they are lazy nowhere can plants grow.

CK: Pehea ka mai'a, ulu no maleila? (Ulu ka mai'a.) Ka he'i? (Ka he'i, ka manako.)

CK: What about bananas, do they grow there? (Bananas grow.) Papayas? (Papayas, the mango.)

Pehea ka ulu? (Ka ulu, aole loa) aole loa (aole loa ka ulu). Ka manako,

What about breadfruit? (Breadfruit, no) no (breadfruit, no). Mangoes,

nui ka manako maleila?

are there many mangoes there?



LK: Ka manako he nui. Ka ulu aole hiki ke ulu, aole loa ka wai. Hana nui

LK: Plenty of mangoes. Breadfruit cannot grow, there is no water. Plants require  
na meakanu. Hana wai mau oe e hiki ke ulu.

much care. You must irrigate constantly so they can grow.

CK: A pehea ke ko? (Ke ko, loa.) Ai no lakou i ke ko?

CK: What about sugar cane? (There is sugar cane.) Do they eat cane?

LK: E, ke ko Hawaii no i kanu ia oleila. (Heaha na ano ko kanu ia maleila?)

LK: Yes, the Hawaiian varieties planted there. (What are the kinds planted there?)

Nui na ano ko Hawaii. Ua poina au ka inoa o keia manawa. Nui na ko:

There are many Hawaiian varieties. This time I have forgotten the names.

There are many kinds:  
ke ko ula, he ko kea, a he aha hou aku la na ano ko mamua?

ula (red), ko kea (striped), and what other kinds of cane were planted formerly?

CK: A pehea na ano mai'a like ole?

CK: What about banana varieties?

LK: Like pu no. Aohe au maopopo nui loa kainoa no ka mea aohe au kanaka mahiai.

LK: Just the same. I don't know much about the names because I am not a farmer.

Ine'inei loa na mea pau loa i ka hale-kuai, aohe hana iki.

Here on Kauai everything can be gotten at the store without the least work.

CK: Pehea ka uwala, ka uwala he mohihi no, mauna pohaku, a heaha kekahi?

CK: What about sweet potatoes, such as the mohihi, mauna pohaku, and what else?

LK: Aohe au maopopo loa kainoa o na uwala.

LK: I am not too acquainted with the names of potato varieties.

CK: Ka uwala nika, uwala hua moa, oia mau ano uwala (loa ka uwala) no ka mea

CK: The nika (black) variety, the hua moa (yellow like egg yolk) and such varieties  
(potato is available) because  
mai Hana wau. Oia nei, mau ohana maua mai Hana. Ko makou aina he uwala wale no.

I am from Hana, Maui. She (Mrs. Emily Long) is also from Hana, and we are  
related. In our land there was only potato.

Mamua nui na ano uwala makou i kanu ai. Nana oe i ka papalina o na wahine ai  
uwala,

Formerly, there were many potato varieties we used to plant. You would notice  
the cheeks of the females raised on potato



hele a lahilahi ka papalina, no ka ai i ka uwala.

how smooth and tender the cheeks were because they lived on sweet potato.

LK: Ae, o ka wa mamua o ka ai ia o kela aina mamua he uwala. Keia loa wale ka ai

LK: Yes, formerly the basic food on that land was potato. Today food is easily  
 mai waho nei, na kin<sup>mea</sup>i ai, na mea ai pau loa. obtained

from out here, Kauai, such as canned food and all other kinds of food.

CK: Ai no lakou ka meaono, oia mau ano (ae)? Pehea o ke kanake, ai no?

CK: Do they eat cake and such foods (yes)? What about candy, do they eat it?

LK: Ina makemake oe, e loa no mai na kauhale ine'inei. Na "Kauwila" e hali

LK: If you desire, it is available from the towns here. The boat "Kauwila" plies  
 i na pule apau, hali ka mea ai mai ne'inei a hiki i Niihau.

back and forth every week conveying foodstuff from here to Niihau.

CK: Pehea na kanake, ai ia no na keiki? (Ae, ae ia.) Mahape popo ka niho.

CK: What about candy, do the children eat it? (Yes, they are permitted). By and by  
 Mahea ke kauka, aihea ke ke kauka, ke kauka niho? (Mahape pau na niho the teeth will rot.

Where is the doctor, where is the doctor, the dentist? (By and by the teeth

i ka helele'i.) Mahea lakou e hele i ke kauka niho? (Ine'inei no, Kauai nei.)  
 will fall off.) Where do they go to a dentist? (Here, here on Kauai.)

Ina eha ka niho hele mai lakou i Kauai nei? (I Kauai nei na kauka pau loa

If the teeth hurt do they come to Kauai? (On Kauai are all the doctors,

i Kauai nei.) Mamua, ko'u wa opio ka niho o na keiki maika'i ka niho.

here on Kauai.) Formerly, in my youth the teeth of the children were good.

Na niho o na kanaka aole popopo (kela pololei). Pehea ka niho o na poe o Niihau?

The teeth of the Hawaiians did not decay (that is right). What about the teeth  
 of the people on Niihau?

Maika'i no, popopo no kekahi?

Good, and some rotten.

LK: Aole. Keia manawa he popopo no no ka mea nui ino ke kanake. Mamua aole loa  
 ke kanake.

LK: No. This time there is decay because there is plenty of candy. Before there  
 was no candy.





LK: Loaa no ka soda water? (Loaa). Inu lakou i ka soda water? (Ae, loaa ka

CK: Is there soda water? (There is). Do they drink soda water? (Yes, soda water  
soda water, hoouna mau ia no.) Oia kekahi mea hoopopopo ai i ka niho,  
is available, always being imported.) It is one thing that causes decay in  
kela soda water (ae). teeth,  
that soda water (yes).

LK: Keia manawa, ka mea ono o keia manawa na mea hou pau loa. Na mea hou

LK: This time the things delectable today are all new things. The novel things  
ono ia o na kanaka. Oia ke kumu o na kanaka o keia manawa aole like me mamua.  
are delicious to the Hawaiians. That is the reason the Hawaiians of these times  
are not like they were before.  
Mamua kau mea i kanu ia kau mea e ai. Ma ka hale-kua'i ma ke kala ka uku.  
Formerly, what you planted that was what you ate. At the store today you pay  
good money for them.

CK: Pehea ka lole o na keikimahine? (E?) Ekeke'i no na lole o na keikimahine?

CK: What about the dress styles of the girls? (What?) Are their dress mini-skirts?

LK: Ka lakou ano lole no ke kau maila. Ka lakou lole nei mea no ka lole.

LK: Their dress styles are what we see hanging. Their dresses are like those dresses.

CK: Kela lole muumuu, kela lole loloa, aole kela mea pokole?

CK: Those muumuus, those long dresses, not those short ones?

LK: He <sup>poe</sup> lole loloa wale no.

LK: Only long dresses.

CK: Aole ae ia e komo na keikimahine ke ano lole pokole?

CK: The girls are not allowed to wear the short kind of dresses?

LK: Aohe ma'a lakou i kela ano lole.

LK: They are not accustomed to that kind of dress, the short ones.

CK: Pehea ka poe kane, komo no i ka malo maleila? kekahi poe kane? (aole).

CK: What about the men, do they wear the malo there? some men do? (no).

Ina hele i ka auau, hele (e like me ko kakou nei) me ka lole auau no hele lakou  
i ka auau (ae).  
When they go swimming, they go (just like us out here) with bathing suits to  
swim (yes).



LK: Mea oleila he paniolo ko leila. Ke kanaka pau loa oleila he poe paniolo (paniolo).

LK: The men there are cowboys. All the men there are cowboys (cowboys).

Ua like no me Parker Ranch. Hana kela o kela aina, paniolo (paniolo).

Just like the Parker Ranch. That is the only employment on that land, cowboying (cowboying).

Oia ka hana o kela aina. Hookahi ano hana ana, paniolo.

It is the employment on that land. Only one kind of work, cowboying.

CK: Pehea ka pipi, aole pipi ahiu maleila?

CK: Are there any wild cattle there?

LK: Aohe loa ka pipi ahiu maleila no ka mea nui na paniolo kii mau ana ka pipi

LK: No wild cattle there because the many cowboys are always driving the cattle (hoolakalaka ka pipi) hoolakalaka ka pipi. Opiopio no hookaawale ia ka pipi (taming the cows) taming the cows. While still young the calves are separated me ka makuahine aku. Ka hipa no like pu.

from their mothers. The same applies to sheep.

CK: Pehea ka pipi, momona no ka pipi?

CK: What about the cattle, are they fat?

LK: Momona. Oia no ka pipi e hoouana ia nei i Kaleponi, mai Niihau mai.

LK: Fat. They are the cattle that are being shipped to California, from Niihau.

Helu elua kela ia Parker Ranch o Hawaii nei, ka nui o ka pipi.

Niihau ranks second to Parker Ranch in Hawaii state in the number of cattle.

CK: Heaha ke ano o ka ma'u ka pipi e ai nei?

CK: What kinds of grass the cattle feed on in Niihau?

LK: Mahiki me ka pili (pili), pili me ka mahiki. Keia mahiki maoli. (Ka mahiki,

LK: The mahiki and the pili (pili), pili and the mahiki. This native mahiki. (The mahiki, heaha ia, he ma'u maoli<sup>3</sup>) he ma'u maoli me keia pili, ma'u pili. (Aole loa what is it, a regular grass?) a regular grass as the pili, pili grass is (There aren't keia ano ma'u hou a ka poe haole e lawe mai nei) aole (i ka Parker Ranch?) these new types of grasses that the haoles have introduced) no (at the Parker Ranch?)



Aohe loa, aole paha loa. (He ma'u kahiko no kela no Niihau, kela ano ma'u.)

Not at all, not at all perhaps. (They are indigenous grasses to Niihau, those kinds of grasses.)

Ae, no Niihau kela ano ma'u, me ke koa, keia ano koa haole nohoi, ka panini,

Yes, they are indigenous to Niihau, and there are the koa or this haole koa, the cactus, oia ka mea ulu. (Aole hanai ia ka pipi me ka barley, oia mau ano?)

for these plants thrive. (Cattle are not fed barley and such grains?)

Aole hanai ia, aole hanai ia. (Ina hoouna ia i Honolulu, hoouna paha i

Not fed at all, not fed at all. (If they are shipped to Honolulu they are probably shipped Honolulu e hoomomona hou paha.) Aole, maleila mai, pololei. (Mai leila mai

to Honolulu to be fattened perhaps.) No, from there straight. (From there

hele i Honolulu?) Ae, mai kana moku mai, ho'i mai ne'i, kau me Young luna

to Honolulu?) Yes, from his own boat brought here to Kauai and then on Young

Brothers a hele pololei. (Hele pololei i Honolulu?) Ae. (Oia ka.)

Brothers' barges straight to Honolulu. (Straight to Honolulu?) Yes. (That is so.)

Me ia no e hele me ke kalaka e hali ai pololei mai neinei a hele pololei i Honolulu.

Just as they are they are moved by trucks and shipped directly from here, Kauai, to Honolulu.

(Aole hiki ke hele ka moku pipi maleila? Moku scow, kela ano barge,

(Cattle barges cannot go directly to there, Niihau? Cattle barges, that kind of crafts, aole hele i Niihau?) Mai ne'inei no; mai Kauai nei. (Mai Kauai nei.)

do not go to Niihau?) From here, from Kauai here. (From Kauai here.)

Nana no e hali mai kana pipi. Mai ka aina o Niihau nana no e hali ia ai

He brings his cattle. From the land of Niihau he ships them

i Kauai nei. Mai Kauai nei hele pololei i Honolulu. (Oia ka.)

to Kauai. From Kauai they go directly to Honolulu. (That is so.)

CK: O na keikimahine o Niihau ame na keikikane male no lakou ia lakou iho,

CK: The girls and boys of Niihau, they marry among themselves,





aole lakou kii i na keiki (mawaho).

they don't seek spouses (outside).

LK: Nui na poe male nei iwaho.

LK: Many of the people are marrying those outside (outside of Niihau).

CK: Hele mai i Kauai loa na kane, loa paha ke kane, loa paha ka wahine.

CK: They come to Kauai and find husbands, find husbands probably, perhaps wives.

LK: Nui lakou i Honolulu.

LK: Many of them are in Honolulu.

CK: Hele ma'o a ma'o loa ke kane a loa ka wahine.

CK: They go here and there and get husbands or get wives.

LK: Like me a'u, male ka'u wahine, ka'u wahine no keia aina.

LK: Like me, I married my wife and my wife is from this land (of Kauai).

CK: Ae mai o Lopikana, ae mai ka haku ia oukou e kii ka wahine mawaho?

CK: Robinson consents, the boss consents that you people go outside to get wives?

LK: E hiki no wau ke hele iwaho nei a ho'i no i ka aina, a ia'u ia. Aole oia

LK: I can go outside here or return to the land, that is my business. He does not  
paa mai ia'u. Na manawa apau makemake wau ke hele, hiki no wau ke ho'i i ka  
aina.

stop me. Whenever I want to go to Niihau, I can return to that land.

O makou, oi nei o keia <sup>poe</sup> ke puka nei iwaho, like pu. Male no lakou i ka poe  
owaho.

We, these people who come outside are no exception. They marry the people  
out here.

Aole oia i papa ia oe aole hiki oe ke ho'i hou i ka aina. Oia ko'u kumu

He does not stop you so you cannot return to the land of Niihau. It is my  
reason  
ho'i ole i ka aina no ka mea noonoo au i ko'u kamalii. Ina kou noonoo

for not returning to the land of Niihau because I think of my children.

If your desire  
e makemake oe e hoonauao i kou kamalii, aole hiki ke hoonauao ma ke kula ki'eki'e

is that you want to educate your children, you cannot educate them in a college  
by living on Niihau.



CK: Kekahi o keia poe keiki o Niihau ke hele nei lakou i ke kula o Kamehameha?

CK: Do some of these children from Niihau attend the Kamehameha Schools?

LK: Ae, nui lakou iwaho nei. Kekahi i Waimea, ka hiki mua o ke halekula o ne'inei

LK: Yes, many of them are out here. Some at Waimea, beginning the first time that  
high school  
o Waimea, a hiki i Kauai High, i Kapaa, Kamehameha.

at Waimea was established, at Kauai High, at Kapaa High, and Kamehameha.

CK: Ina male lakou, kane haole oia mau ano, hiki no keia kane haole e hele pu hoi

CK: If they marry a haole husband and such, can this haole husband go to Niihau  
i Niihau me ka wahine? Ae no ia?

to live with the wife? Is it permitted?

LK: Hiki i ka holoholo a oia. I ka noho ana aole hiki.

LK: He can go there to visit. But he cannot stay there.

CK: Aole ae no ka noho ana. Poe Hawaii wale no makemake ia e noho maleila.

CK: He will not be allowed to live there. Only Hawaiians are desired to live there.

LK: Nui na ohana o Niihau i Kauai, Kauai nei kahi, i Honolulu. Nui ka ohana

LK: Many Niihau relatives are on Kauai, some on Kauai here, in Honolulu. Many  
families  
o kela aina ai i Honolulu e noho nei, mai mua mai, ka wa kahiko mai.

of that land are living in Honolulu, from the beginning, from time immemorial.

Ko'u anakala mamua oia nei, ka hope kela o ko'u mokuakane, i Honolulu oia.

My uncle, older sibling to this man here who is the younger sibling of my  
father, lived in Honolulu.  
Kana poe kamalii nunui pau loa ai Honolulu, ai lakou i Honolulu ke noho nei.

His children grew up all in Honolulu where they now reside.

Na ohana mawaho ae ka aina o Niihau like pu e noho nei i Honolulu.

The families living outside of the land of Niihau are similarly living in Honolulu.

Nui lakou e noho nei i Honolulu. Ina noho ko lakou ohana o Niihau apau loa

Many of them are living in Honolulu. If all the families originating in Niihau



noho i ka aina o Niihau ai ma kaukani a oi. Pau lakou i ka ne'e iwaho.

were to live on the land of Niihau there would be more than thousands.

Most of them have moved out here.

Noho lakou iwaho, noho loa iwaho. Kahi no e makemake no ka noho ana o keia  
aina,

They would live outside and live forever outside. Some like living on this  
land

noho lakou ine'i, aole ho'i i ka aina. Kahi no na'e makemake, ai no

and they live here and don't go back to the land (of Niihau). Some, however,  
like it there,

ke aloha i ke aina, noho no lakou ileila. Like me maua. E hiki no wau

for their love is in the land, and they remain there. Like us. I can

ke ho'i i ka aina i na wa apau ina makemake. Eaho no ka noho iwaho nei.

return to the land any time I desire. It is better to live out here.

Ko'u wahine makaukau i keia ano mikini holoi lole. Ne ho'i ileila,

My wife is adept at this kind of machine for washing clothes. If we return  
there,

holoi ka lole maluna o ka pohaku, me ka lima e holoi, aole loa ka mikini

she will have to wash clothes on a rock with the hand, for there is no

holoi lole. (Ae).

clothes washing machine. (Yes).





CONTINUATION:  
CLINTON KANAHELE INTERVIEWING  
LYDIA COLBURN & MARY KELII  
JULY 30, 1970 AT LAIE, OAHU

Interloper ( )

CK: E himeni oe kela himeni a kau makuahine i haku ai.

CK: You please sing that song that your mother composed.

LC: Chorus: Aia i ka la'i ka olu o Kapapala

LC: Chorus: In the stillness and coolness of Kapapala

Na manu inu ai hoi o lehua

The birds are sipping nectar of the lehua flower

Hoopulu mau ia e ka ua kilihune

Which is ever being moistened by the mists

He anoai ke aloha ua hiki e mai

I greet my sweetheart who has arrived

He anoai ke aloha ua hiki e mai

I greet my sweetheart who has arrived

Verse: Kaua pu iho no ilaila

Verse: You and I frequented there

Ka hana pu ia me ke aloha

Doing what lovers generally do

He anoai ke aloha ua hiki e mai.

I greet my sweetheart who has arrived

--By Hattie Kapiiho Bohling

CK: Auwe, u'i no kela himeni. Kani no kou leo. Piha oe i ka makahiki

CK: Auwe, that song is beautiful. Your voice sounds good. Although you are



kanawalu-kuna-kahi, maikai, mau no ka maikai i kou leo, e Lydia.

eighty-one years old, you are still good, and your voice is still good, Lydia.

E Mary Kelii, e hoike mai kou wa i ne'e mai i Laie me kou kane ame ka ohana.

Mary Kelii, tell us about the time you moved to Laie with your husband and family.  
Ike au ia oukou e hana ana iloko o ka loi, pela wale aku. Hoike mai.

I used to see you folks working in the taro patch thus and so. Indicate.

MK: Ho'i mai kou kane a olelo mai oia, "Ea, ua kuahaua mai nei o Frank Woolley

MK: My husband came home and he said, "Say, Frank Woolley has announced  
ia makou, na poe lunakahiko, na poe luna, e hele makou, e ho'i makou  
to us elders and leaders, that we go and we return

a hele makou i Laie e kii keia poe lo'i kalo." A i ka'u olelo iaia:

and we go to Laie to obtain(or cultivate)these taro patches." And my question  
to him was:

"Pehea ua noi 'ku nei oe i lo'i kalo na kaua?" "Aohe." "Hele koke oe

"Have you requested a taro patch for us two?" "No," "You go immediately

e kelepona ia Frank Woolley mamake kaua i lo'i ai." Ae, kelepona oia,

to telephone to Frank Woolley that we want a taro patch." Yes, he telephoned

a olelo mai o Frank Woolley: "Hiki." Ko makou iho ana mai keia,

and Frank Woolley said: "Okay." This was our coming,

loaa ko maua lo'i. Haawi ia ana mai, auwe, loloa ka ma'u kaleponi,

and we got <sup>our</sup> patch. When it was given, auwe, the californian grass was tall,

oia ka loloa maluna o (ke kanaka) ke kanaka. Haawi mai nei oia i kela lo'i

taller than (a man) a man.

He gave that patch

na maua. Nana 'ku nei maua, a ua hiki. I hele ana makou me ka pahi e oki,

for us. We surveyed it, and decided we could manage. When we went in with

lele ka pahi iluna. Noleila, hele oia huli hele a loaa aku nei keia Kolea,  
the sickle to cut,

the knife flew up. Therefore, he went to find a man and he got this Korean,



o Gunn, a hele mai nei oia e nana, a olelo mai oia e hiki paha oia e hooma'e-  
ma'e,

Gunn, and he came to see and he said he could clean it up,

e haawi aelike iaia. A olelo mai nei oia, "Heaha ka aelike?" "Kanakolu kala."  
we to give him a contract. He asked, "What is the agreement?" "Thirty dollars.

Oki oia kela ma'u a hali iwaho, a puhi i ke ahi, huli ka lepo, hana oia.

He was to cut that grass, haul it out, burn it, turn over the soil, he to do  
Keia hana ana, hoohuli ka lepo, ready, aohe huli.<sup>1</sup> Ho'a a nana 'ku nei makou  
the work.

This job undertaken, the soil turned over, the place ready but there was no  
seed. Frustrated, we looked at  
ia Kanoe, oia o Sister Poi Kekauoha (Poi Kekauoha). "Pehea, loa no kahi huli?"

Kanoe, Sister Poi Kekauoha (Poi Kekauoha). "Say, can we get some huli?"

Auwe, ua huki mai nei ke kalo, okioki mai nei ke kalo, a olelo mai nei,

Auwe, she had just pulled taro, cut off the tops, and she said,

"Aohe ohi keia huli." "Pehea, aohe maikai kena huli? Maikai no kena huli

"Don't use this huli." "Why, that huli is not good? Isn't that huli good

i ke kanu?" "Aohe maikai keia huli ia oe i ke kanu no ka mea ne no hua mai

to plant?" "This huli is not good for you to plant because when it bears

palahu no." "Ae, ua hiki; aohe pilikia; mahalo." Hele wau i Luke Field,

the taro will rot." "Yes, okay; no trouble; thank you." I would go to Luke  
Field,  
hele i na pule apau, hele i Luke Field, a'o ulana lauhala i ka poe wahine

go every week, go to Luke Field, to teach the wives of the

a ka poe lukanela, poe kapena. Hele wau, hele a ileila, pau ka manawa,

lieutenants and captains to weave pandanus. This day I went, went there,  
and when the time was up  
ho'i mai nei. Ko'u ho'i ana mai nei me ko'u kaa, kaalo i Waiawa,

I turned to come home. Upon my returning with my car, having just passed  
Waiawa,  
kela hale poi hou i kukulu ia ileila, o Amy Awai. Kamaaina no oe iaia

where that new poi factory built there is, I talked to Amy Awai. You are  
acquainted with her

Huli is the stalk after the taro has been removed and the leaves cut off. It is  
the seed.





(CK: Ae, he kamaaina; he kumukula oia) ae (LC: Oia ka Mama o Ted Awai)

(CK: Yes, we were old acquaintances; she was a teacher) yes (LC: She was the mother of Ted Awai)  
Oia ka haku me ka poe pake hana kalo ana, huki ai ana. Ku ko 'u kaa,

She was the boss overseeing some Chinese working with and pulling the taro.  
lele 'ku ana wau a hele 'ku nei wau e ike iaia. "Hello, Sister Amy."  
I stopped my car,

I got off and went to see her. "Hello, Sister Amy."

"Ae, aloha." "A pehea, he nui kau hana." "Ae." "A pehea keia poe (huli)  
huli,

"Yes, aloha." "Say, great is your work." "Yes." "What about these (huli)  
huli,  
keia poe oha keia nei?" "O kena, huli ana kela a kanu ia." "Pehea,

these young taro plants?" "Those, those will be plowed under." "Can

loaa no ia'u? Heaha, he ka'i keia?" "Ae, he ka'i keia." "Loaa no ia'u

I have them? Are these the ka'i variety?" Yes, those are ka'i." May I have  
keia poe huli?" A hele 'ku wau e huki, he nunui no ka mea (ka oha.<sup>1</sup>) ka oha.

these huli?" And I went to pull, and the oha were quite large, (the oha) the  
oha.

"A pehea keia oha?" "Lawe oe nau." A heaha ka'u hana? A houluulu wau

"What about these oha?" "Take them for you." What did I do? I gathered up

i ko'u lole a kau luna a komo ko'u lole iloko o ko'u bloomers. Komo iloko

my dress and put my dress into my bloomers. I went in

o keia lo'i, huki keia poe huli, a kohi. "Mai oe i pahi na'u." Kohi,<sup>2</sup>

this patch, pulled these huli and cut off the leaves, and the taro.

"You please pass me a knife." I cut,  
'pau, a loaa ka'u hapaha, hapalua eke oha, loaa keia poe huli, a piha iluna

all cut, and I had my quarter, half bag of oha, had these huli, and put them in

o ke kaa, ho'i mai nei wau. (CK: Ko ke Akua hoopomaika'i kela ia oe.)

the car, and I returned home. (CK: That was God's blessings to you.)

Ae. A pau, pau 'kula ka'u a'o kumu a'o lauhala ana, a ho'i mai nei wau.

Yes. My teaching lauhala weaving terminating, I returned.

<sup>1</sup> Young offshoots from the mother taro

<sup>2</sup> To cut off the tuber, leaving the stalk  
as seed



Ho'i 'ku nei wau ho'i i ka hale a hele mai nei o Kelii: "Hello, Mama, Mama."  
 I returned and returned to the house and Kelii came: "Hello, Mama, Mama."  
 "Come, come, daddy, come, daddy." "Heaha keia?" "Mai, mai, mai, eia ke ola."  
 "Come, come, daddy, come, daddy." "What is this?" "Come, come, come, here  
 is life."  
 Hele mai nei oia nana, "O Mama, o nui maoli keia pomaika'i i loa ia kua,  
 He came and looked, "O Mama, this is really a great blessing received by us,  
 loa o kua huli." "Ae, ae. Keia manawa aole kua e hele waimaka e noi  
 for we have our huli." "Yes, yes. This time we do not have to cry and beg  
 ka huli. Mamake oe e kuai mai, aole lakou e haawi mai. Noleila,  
 for huli. We wanted to buy but they did not want to part with any. Therefore,  
 ua pau maila ka lo'i o kua i ka ma'ema'e." Komo iloko leila me keia boots,  
 our patch is now cleared and ready for planting!" I went in with these  
 firemen. Komo maleila, aole wau wehe ko'u kamaki. Me ko'u kamaki no  
 firemen's boots. I went in without removing my garments. With my garments  
 komo iloko. Ike oe ia'u hana ana i ka lo'i, kanu, manawa pokole.  
 I went into the patch. You saw me working in the patch planting, all done in  
 a short time.  
 A o ka lo'i ai o Brother John Keawe hookahi lo'i, ua i'o. Aohe hiki o laua  
 Brother John Keawe's one patch of taro was ready for harvest. The two of them  
 could not  
 ke ai no ka mea o laua wale no. Pehea e pono ai? "Kauai mai oe ia maua  
 consume the taro because there were only two of them. What was the proper  
 thing to do? "You sell to us  
 i keia ai." "Ae, hiki. Kanaeiwa kala o ka ai. Lawe olua i ka ai,  
 this taro." "Yes, okay. Ninety dollars for the taro. You take the taro  
 a ka huli na'u." "A pehea e hiki no maua ke lawe i ka oha?" "Ae, hiki."  
 but the huli is for us." "Can we take the oha?" "Yes, you can."  
 O kela huli kii maua i Bro. Kahuena. Nana hele, pilikia ko laua noho ana.  
 To get the huli we hired Bro. Kahuena. He hired out to us because they  
 were in dire straits.



"Ae, hele oe huki, ma ke eke kalo nohoi kau uku e uku ai ia oe.

"Yes, you go and pull; by the bag of taro indeed will you be paid.

Loaa oe ka ai e kou ohana a kokua oe ia maua, a kanu i ke kalo."

You will receive poi for your family and you will help us plant the taro."

I ka manawa pokole piha. (CK: Paa kela loi) Paa keia lo'i. Hele maua,

In a short time the patch was completely planted. (CK: That entire patch was planted.) This patch was fully planted. We went, a hele au i Waialua. A he poe no ileila makai o Gilman ma, kuai, lawe wau

and I went to Waialua. Some people there living below the Gilmans sold us taro and I took e kalewa ka poi, lawe i Wahiawa. Mahi, lawe ka pahu poi, lawe ia iuka ia Pele.

and peddled the poi taking it to Wahiawa. We would cultivate, fill up the umi barrel with cooked taro and take it to Pau ka wili, ho'i mai, /paura hookahi kala, lawe i Wahiawa. Pele.

The taro ground into poi, I would return home, weigh 10 lb. bags at \$1 /and take them to Wahiawa.

CK: Mamua kela o ko olua kukulu ia ana he halewili no olua.

CK: That was before you two built a factory for you two.

MK: Aale ku ka halepoi, aole ku ka halewili. Lawe makou ia Pele e wili ai ka poi,

MK: The poi factory, the poi mill had not be erected. We had to go to Pele to grind our taro into poi, a mahape mai kukulu maua, a hoolimalima maua i kela wahi o Willie ma

and later we built one, and we rented that place belonging to Willie and wife a ku keia halepoi. A kii o Kelii, ua loaa mua ka mikini. Mamake maua

on which this poi factory was built. Kelii had acquired the machine beforehand. We wanted 'ma keia aoao o ka poe kumukula maleila e ku ai ka halepoi. Ai ka aohe ae

this side where the college faculty homes are there to erect the poi factory. However ke konohiki e hana hoopukapuka, aohe ae. A lilo maua kela wahi holo-oko'a

the lessor would not permit a business establishment there. But that entire area lilo ia maua. Kii o Kelii i ka caterpillar o Kahuku. Pau kela wahi

was leased to us. Kelii went to Kahuku Plantation and got a caterpillar. All that area





i ka mahiai ia, paa i ka uwala, paa i na mea apau. Mamma o ka auhau  
 was cultivated, covered with potato, covered with all other things.  
 eha kala wale no i ka makahiki. Keia hooma'ema'e ana, pii mai nei ka auhau,  
 was only four dollars per year. This development being accomplished, the tax  
 a haalele ia. A ka loa ana kela wahi o Willie ma, ku ka halepoi maleila.  
 and we gave the place up. When that place of Willie and wife was acquired  
 O keia mikini poi elua makahiki i malama ia ai. A ka loa ana keia wahi o  
 Willie ma,  
 For two years we had had the poi machine on hand. Upon acquisition of this  
 ku. Ua nui ko maua ai. Noleila, pono. Hele makou ineinei i Pahu-moa  
 the factory went up. By then we had plenty of taro. Therefore, we were okay.  
 e komo e ana, kuu maila ka i'a a piha ka paiki. "Pahu-moa, heaha ko kela paiki?"  
 the fish having come in and surrounded, and/buy a basketful. "Pahu-moa, how  
 "Kanaha kala." "Ae, na'u kela hookahi paiki." A ike mai ana ka poe Hawaii  
 "Forty dollars." "Yes, that one basket is for me." Our Hawaiians would notice  
 o kakou, mea mai ana, "E Sister Kelii, e hana oe i kena i'a?" Hamau (hamau),  
 me and would ask, "Sister Kelii, what are you going to do with that fish?"  
 ho'i mai, kau iluna o ke kaa keia poi, keia i'a, lawe. Mai neinei ko'u  
 I would return, get on the car with this poi, this fish, and peddle. From here  
 kuai hele keia i'a a puka iwaho i Wahiawa. Haneli kala i loa mai ia'u.  
 peddling of this fish would begin and continue out to Wahiawa. I would get \$100.  
 Aole au uku hookahi kala ia Pahu-moa, kanaha kala o ka paiki. Ho'i mai au  
 I hadn't paid Pahu-moa a single dollar at \$40 per basket. Having returned  
 a olelo aku au i Pahu-moa, "Eia ke kanaha kala, a ho'iho'i maila wau i kou paiki."  
 I would say to Pahu-moa, "Here is the \$40, and I have also returned your basket."  
 "Mahalo." A hele i Kahana ia Pua Haaheo. Puni ka i'a, he anae (kuai) a kuai.  
 "Thanks." I would also go to Kahana to Pua Haaheo. A school of mullet having  
 "A heaha ka paiki?" "Kanaha kala." A lilo ia'u keia paiki, kau ke kaa,  
 "How much a basket?" "Forty dollars." I would buy this basket, get on the car,



hele i Wahiawa (CK: hele kalewa ka i'a) kalewa mai neinei kalewa hele,  
and go to Wahiawa (CK: to peddle the fish) peddling from here peddling  
hapalua o ka pauna.

at half dollar a pound.

CK: Ikeika no kela koko Pake ou.

CK: That Chinese blood of yours is indeed strong.

MK: Hele a hiki i Wahiawa, ku mawaho o ka hale aina, ua kamaaina o Wahiawa ia'u,

MK: Having arrived at Wahiawa, I would stand outside the restuarant, Wahiawa being  
familiar to me,  
ka poi, ka i'a, ka papaya, ke kapiki, ka ohia, ka leko, all pau iluna o ke kaa,  
and peddle the poi, the fish, the papaya, the cabbage, the tomatoes, the  
watercress, all having been on this one car,  
hele (hele kuai) hele kuai.

I(peddling) peddling them.

CK: Hanai puaa no oukou?

CK: Did you people raise hogs?

MK: Ae, hanai ka puaa, hanai ka moa, hanai ke kaka, hanai ka iole lapaki.

MK: Yes, we raised hogs, raised chickens, raised ducks, raised rabbits.

Hiki mai ka la Hui Manawale'a, hele i ka Hui Manawale'a. Ia'u ka hua,

When Relief Society day came I would go to Relief Society. I would bring eggs,

ia Sister Logan ka palaoa, ia Sister Uale oia ko makou kuke. Hapaha

Sister Logan, flour, and Sister Uale she was our cook. Twenty-five cents

ko makou ai ana. Loaa keia poe waihona o ka Hui Manawale'a, a pela aku.

was the cost of our meals. These benefits would go to the Relief Society and  
so on.

Hele makou hana i ka Hui Manawale'a, mahiai, kanu ka uwala, kanu ke pine,

We would do physical work for the Relief Society, cultivate, plant potato,  
plant beans,

kanu ke kulina a o'o, ohi makou ke pine a elima pauna kanaono-kumalina keneka.

plant corn and at maturity we would gather the beans and sell five pounds at 65¢.

Lawe hele au ma keia kulanakauhale kuai. "A eia ka pine, he pine."

I would peddle in thesetowns.

"Here are beans, beans."



"A heaha ko kau pine?" "Kanaono-kumalima keneka." Lilo elima pauna.

"How much are your beans?" "Sixty-five cents." Five pounds sold.

Hana ia keia hana. Hele i . . . Nui na pomaika'i a ke Akua i loa mai ia makou.

We carried out this activity. Many blessings from God were received by us.

Nui ka loa o ko makou Hui Manawale'a. Oki ke kapa, kahea 'kula i ka pelikikena,

Our Relief Society received much income. We cut out quilt patterns, and would  
call the president,

"Mai, mai, a oki ke kapa, kuiki ke kapa, a eha apana. "Kuiki oukou i ka oukou  
kapa. "

"Come, come, cut quilt patterns, sew quilts, four quilts. "You sew your own  
quilt."

Apana ekahi, apana elua, apana ekolu, apana eha, kuiki ko makou hana.

One section, two sections, three sections, four sections, quilting was our work.

Paa ke kapa, kuai. Maua me Kaleiwohi ekolu wale no makou i ko makou apana.

The blanket completed it would be sold. Two of us and Kaleiwohi, only three of  
us to our section.

Kuiki no a paa ke kapa, lilo ke kapa haneli kala.

The blanket completely quilted would sell for \$100.

CK: Heaha ka oihana o kou kane o William Kelii?

CK: What was your husband William Kelii's occupation?

CK: No ka mea male maua, eiwa makahiki wau i ha'i i ka euanalio iaia mamua

MK: Because we had been married and for nine years I preached the gospel to him  
before  
o kona komo ana. A nonoi wau iaia, "Ae, he kuleana ka'u iloko o kou uku hana?"

his joining the Church. And I asked him, "Yes, do I have any rights in your  
salary?"

"A heaha kou makemake?" "A makemake au e uku i kou waiwai hapauni."

"What is your desire?" "I want to pay your tithing."

"Aia no oe ke kala i haawi au ia oe. Hana oe ka mea au i ike he kupono."

"You have the money I turn over to you. You do what you think is right."

Noleila, uku wau i kona waiwai hapauni eiwa makahiki. Hoomaka na missionaries

Therefore, I paid his tithing for nine years. The missionaries began





e komo a hoomaka makou e malama i ke kula Kapaki. <sup>Olelo mai,</sup> "O ko 'u keikuana  
 to come and we began to hold Sunday School. He <sup>said,</sup> "My older brother,  
 he lunakahiko oia. Hiki au e hele ileila a olelo iaia e malama ke Kula Kapaki  
 he is an elder. I could go there and tell him to hold Sunday School  
 na kakou." (Owai ke keikuana?) O James Kelii (James Kelii). Olelo mai  
 for us." (Who was the brother?) James Kelii (James Kelii).  
 kona keikuana, <sup>ia 'u</sup> "Aole hiki/ke malama keia mea. He lunakahiko wau."  
 His older brother said, "I cannot do this thing. I am an elder."  
 "A kakau mai oe i leka a hoouna i Laie ia Woolley, a apono mai oia a alakai kakou  
 "You write a letter and send it to Laie to Woolley and if he approve, you will lead  
 i ka hana a ke Akua." "A hiki." Kakau ana i ka leka i Laie nei, <sup>us</sup> ua hele oia  
 in the work of God." "Okay." The letter having been sent to Laie, he had  
 i Loko Paakai. "Kakau hou i leka ia Miner." Kakau hou oia i leka a hoouna ia  
 already gone to Salt Lake City. "Write again a letter to Miner." He wrote  
 another letter and sent it  
 Brother Miner. A hoouna ia mai o Smith i make 'honei, ka Papa o Sister Partridge,  
 to Brother Miner. And Joseph Smith, who has just died, and who was the father  
 of Sister Ruth Partridge, was sent;  
 a hoouna ia mai laua i missionary me John Smith maluna o ke kaahi.  
 he and John Smith as missionaries were sent to us by train.  
 Hora eha ho'e laua ilalo a moe me makou, a hoomaka ia ke Kula Kapaki.  
 At four o'clock they arrived below here and slept with us, and started the  
 Sunday School.  
 O'i hele 'ho nei keia, a komo mai na missionary, oia o Bro. Neuman ame  
 While this was going on the missionaries, Bro. Neuman and Bro. Chase, entered,  
 Bro. Chase. Komo mai i Wahiawa. Hele lakou a puni o Oahu nei. (CK: Jack Chase,  
 entered. Stopped at Wahiawa. They had traveled around Oahu. (CK: Jack Chase,  
 or John H. Chase) a oia (he hoaloha kela no'u, a mahape mmi hele mai oia  
 or John H. Chase) that's it (he is a friend of mine, and years later he returned



he missionary ma Laie.) O John Chase me Lindsey, Roland Lindsey holo mai to Laie as a missionary.) John Chase and Lindsey, Roland Lindsey, came neinei i missionary. Na laua i baptizo ia Kelii. A ko'u record ua nalowale, here as missionaries. They baptized Kelii. My record being lost, that is, ko'u pepa bapekiko, a bapekiko hou ia au me Kelii (oia?) Ae, lawe ia makou my baptism certificate, I was baptized again with Kelii (was that so?) Yes, i Waialua a bapekiko. Kona hele, hele oia e kii, eono ko makou nui. We were taken to Waialua to be baptized. Upon his going he went to get others, a total of six of us.

CK: He maka'i ka oihana o kou kane e noho ai i Wahiawa?

CK: Your husband's occupation was that of a policeman at Wahiawa?

MK: No, kupakako (kupakako no ke keena maka'i?) no, no ka California Packing Co.

MK: No, bookkeeper (bookkeeper for the police department?) no, for California Packing Co. Mahape mai oleila, he iwakalua makahiki oia i noho hana ai me kela hui hana hala, Then afterwards he having worked twenty years for that pineapple corporation, a lilo mai oia i postmaster. Kona manawa i noho ai i postmaster, kahea ia mai oia hq became the postmaster. During his time serving as postmaster, he was called e lilo i maka'i nui i ka manawa o Trask. Lilo oia i maka'inui a hoi au and appointed sheriff during Trask's time. He became sheriff and I took ma kona wahi, malama i ka hale-leka, me ko'u hana i ka playground, a his place looking after the post office, at the same time serving as a playground attendant pau kona hana hele oia a check.

and when his work was over for the day he would come to the postoffice to check my work.

CK: Mahea oia i hele ai i ke kula?

CK: Where did he go to school?

MK: I Kamehameha. Hemo oia i ka makahiki uni-kumaeiwa me onono. Then kona kaikuana

MK: Kamehameha. He was graduated in the year 1906. His older brother, o Mahi, hemo oia i ka makahiki uni-kuma-eiwa me ekolu.

Mahi, had been graduated in the year 1903.



CK: Ina walaau mai kou kane poweko i ka olelo, pahee. Maihea mai i loa'a oia

CK: If your husband spoke Hawaiian he was fluent, eloquent. Where did he acquire  
i kela ike i ka olelo Hawaii?

that proficiency in the Hawaiian language?

MK: Hanai ia, oia ka moopuna hanai a Kekuhine kahunapule o Kohala, a

MK: He was raised, he was the foster grandchild of Kekuhine, a preacher at Kohala,  
noho lakou ilalo o Laupahoehoe.

and they stayed <sup>down</sup> at Laupahoehoe.

CK: Owai keia kahunapule?

CK: Who was this minister?

MK: O Kekuhine. (O Kekuhine, he kahunapule oia?) he kahunapule oia.

MK: Kekuhine. (Kekuhine, he was a minister?) he was a minister.

LC: Malama ia oia i ka olelo Hawaii; ua noho me ke kahunapule.

LC: He was raised with the Hawaiian language, for he stayed with a minister.

MK: Mai leila hoouna ia oia i Hilo, i kela halekula o Hilo Boarding School.

MK: From there he was sent to Hilo, to that school, Hilo Boarding School.

Mai leila komo oia i Kamehameha. Hemo o ke kaikuana in 1903 a komo mai oia.

From there he entered Kamehameha. His older brother graduated in 1903 and he  
Noho oia a 1906 hemo oia, a 1909 loa'a wau, a male maua.  
entered.

He attended and graduated in 1906, and in 1909 he found me and we were married.

CK: Ina walaau mai kou kane, maika'i ka olelo. Puka maika'i ka olelo.

CK: If your husband spoke, his language was good. He was fluent.

Ma huaolelo, momi kona ano walaau ana. Noonoo 'ela au, noonoo au pehea i loa'a ai

His vocabulary, his style of talking, were rich. I would ponder and wonder where  
this man had obtained  
ka naauao o keia kanaka ma ka olelo Hawaii. Aika, ua malama ia oia

the knowledge of the Hawaiian language. For he had been raised

e keia kahunapule.

by this minister.





MK: Ma ka olelo Hawaii naauao kona kahuhanai. Noleila Kalawina oia. Kona male ana

MK: His foster parent was proficient in the Hawaiian tongue. Therefore, he, Kelii,  
ia'u noonoo wau hele wau a hookahi po noi wau i ke Akua, "Hoike mai oe ia'u  
was a Calvinist. His marrying

me, I thought so one night I went and I went to God, "You show me

ka mea oiaio, o ka hoomana anei o ka'u kane ka pololei or ko'u hoomana paha?"  
the truth, whether my husband's church is true or my church perhaps?"

A pule wau, a ke noho mai nei oia a lohe o ko'u pule. Aole wau, ua manao au

As I prayed, he was listening to my supplications. I didn't know, I thought

e hiamoe nei. But ko'u pule, ia'u e pule nei. A ko'u ala ana loa 'ku nei au

he was asleep. He was listening to my prayer while I was praying. When I got up I had had  
i keia moeuhane. Ala 'ku nei au i ke kakahiakanui a mea 'ku nei au:

this dream. I got up in the morning and I said:

"E daddy, maika'i nohoi ka'u moeuhane." "Heaha?" A haha'i 'ku nei wau.

"Daddy, my dream has been good indeed." "What is it?" And I related it.

Moe nohoi wau a hele kuaa makai i ka aekai, a hele mai nei keia mau keiki maleila

In my sleep you and I were walking along the beach, and these two youths came  
there  
a kula'i 'ku au. Mamake 'ku nei wau e kula'i keia keiki kane me keia keikimahine

and I attempted to push them in. I wanted to push this boy and this girl

iloko o ke kai. A olelo 'ku nei laua, a papa 'ku nei ia wau aole hana au

into the sea. And they spoke and admonish me not to do

me kela. A o ka mea apiki, keia hamama o ka lani like pu me keia lani blue.

like that. The strange thing, <sup>in</sup> this opening of the heavens they were like the blue skies

a puka mai nei he hipa. Keia haule ana iloko o ke kai, puka mai nei

and a sheep appeared. This falling of the sheep into the sea, there appeared

he keikikane me he keikimahine. A puoho au. Hele 'ku nei oia e pahu

this boy and the girl. And I awoke. He had proceeded to push

keia mau keiki a oldo 'ku nei wau, "Aole oe e pahu ia laua," a puoho wau.

these youths and I said, "Don't you push them," and I awoke.



Haha'i aku nei iaia keia moeuhane. Mea mai nei, "Auwe, a baptizo ia ana kaua."

I shared with him this dream. He exclaimed, "Auwe, we both are going to be baptized."  
Ioaa koke iaia keia olelo. "E bapekiko ia ana kaua."

He had immediately received those words. "We both are going to be baptized."

CK: Ai no nae, he hoahanau oe i kela manawa.

CK: On the other hand, you were a member at that time.

MK: Hoahanau wau, ua bapekiko owau i eiwa<sup>o'u</sup> makahiki. Bapekiko ia au o Anason

MK: I was a member, as I was baptized at nine years. I was baptized by Anson Waddoups i Auwaiolimu, but ko'u pepa ua nalowale, pau i keia ahi.

Waddoups at Auwaiolimu, but my records had been lost in a fire.

CK: Hooko no ia ka olelo o kona wanana ana, e bapekiko ia ana olua.

CK: His prophecy that you two were going to be baptized was fulfilled.

MK: Hooko ia. So Thanksgiving hele oia i ka hana. Hoi mai nei a komo na alakai

MK: Fulfilled. Hewent to work on Thanksgiving Day. The missionaries traveling around the island entered kaapuni, oia o Brother Chase laua o Lindsey. Ho'i mai nei oia a kahea mai nei ia'u, who were Brother Chase and Lindsey. He returned from work and called me,

"Come here, Mama, e hele ana kaua e bapekiko." I ka manawa pokole

"Come here, Mama, we both are going to be baptized." In a short time

hele aku nei oia e paipai, loa eha, mawaho ae o maua. Eono ko makou nui.

he went out and persuaded four besides us two. There were six of us.

Lawe ia makou i Waialua ma keia aoao maneinei kela wahi hana hou ia,

We were taken to Waialua on this side of that new development

e hana ia nei keia pa. Maleila bapekiko ia makou. Ho'i makou i ka hale

where a new wall has been built. There we were baptized. We returned home

hoopomaikai makou, hoopomaikai, a malama makou i halawai, a hoomaka ia ka hana

and we were confirmed, confirmed, and we held a meeting, and thus began the work



a ke Akua. A me ka iho ana o Keoni Kamika ma mai Honolulu mai,  
 of God. When John Smith and associates had arrived from Honolulu,  
 a ai ka olelo o Keoni Kamika, "Keia keiki oe e noho nei mamua nei,  
 this is what John Smith said, "This young man sitting before me, he  
 aole oia hoahanau. Aole loihi keia manawa aku, lilo ana oia i hoahanau."  
 is not a member. Not long from this time he will become a member."

CK: Pili ana kela i kou kane?

CK: That was in reference to your husband.

MK: Ae, pili ana kela i ka 'u kane. Hoomaka makou e hana i ka mea, a kakau ka leka

MK: Yes, that related to my husband. We began to push things, and a letter to  
 ia Woolley, a haawi ia mai keia apana (CK: O Samuel E. Woolley kela)

Woolley was written, and this site (the original site) was given by  
 (CK: That was Samuel E. Woolley)  
 o Samuel E. Woolley, a loa kela pa mua i ku mua i ka halepule. A haawi oia.

Samuel E. Woolley, and we received that original site where the first chapel  
 stood. He gave it to us.  
 A o makou, hele makou wehe ahamele, huli kala, a kukulu ia kela wahi halepule

And we, we went and opened concerts to raise money, and that little chapel,  
 liilii iluna ilalo (i Wahiawa) i Wahiawa. A ho'e mai o President,

in which both upstairs and basement were used, was erected (at Wahiawa) at  
 Wahiawa. President, rather  
 o Apostle David O. McKay, oiahoi, he apostle oia i kela manawa.

Apostle David O. McKay, who, namely, was an apostle at that time, arrived.

Nana i hoolaa i kela halepule. (CK: Makahiki umikumaeiwa-iwakalua-kumakahi)

He dedicated that chapel. (CK: Year 1921 )

Ae. No, 1917 (CK: 1917) mamua o ka hoolaa ia ana o ka halelaa (oia?)

Yes. No, 1917 (CK: 1917) before the dedication of the temple (was that so?)

LC: Maika'i ko ia nei noonoo, paanaau.

LC: She has a good memory, she remembers.





MK: Hoolaa ia kela halepule. Ai ia'u ke kii. Pii wau iuka a haawi ia e

MK: That chapel was dedicated. I had the picture. I went up and gave it  
i ka bihopa a lawe ia kela kii, aole ho'ihohi ia mai ia'u. E hele ana oia  
to the bishop and the picture was taken and has not been returned to me. He was  
e hoonui. taking it

to be enlarged.

CK: Kamaaina no wau i kela halepule.

CK: I am well acquainted with that little chapel on "stilts."

MK: Mahape mamake hou makou i kekahi apana aina. Oia ke kumu nui, elua apana.

MK: Afterwards, we wanted to acquire a certain piece of land (the adjoining land).  
It is the reason the site is large, two sections.  
A olelo mai o a kakau ae o Pres. Woolley a olelo oia ia makou, imi makou ke kala

Pres. Ralph Woolley said and wrote (to Salt Lake) and he said to us for us to  
a kuai makou i kela wahi. Loaa makou i kela apana aina elima haneli kala. seek funds

and we could buy that additional place. We got that piece of land for \$500.

Oia ke kumu loaa kela pa nui. A o kona keikuana, oia ka pelikikena.

It is the reason why that area is large. His older brother (James), he was the  
branch president.  
Ekolu no mahina make ke keikuana. O Kelii oia ka mea, ka pelikikena Kula Kapaki,

Only for three months and the older sibling died. William Kelii, he was the  
president of the Sunday School,  
a make o kona keikuana, a noho oia i pelikikena. (CK: Ke keikuana, oia no

and his older sibling died, and he became the president of the branch.

(CK: The older sibling, he was  
o 'James) o James Kelii, James Kamakahiolani Kelii.

James) James Kelii, James Kamakahiolani Kelii.

LC: He lala oia no ka Ekalesia?

LC: Was he a member of the Church?

MK: E, he lunakahiko hoi oia, no Kokoiki, Kohala, Hawaii.

MK: Yes, he was an elder, from Kokoiki, Kohala, Hawaii.



CK: Mai Kohala mai kela kanaka.

CK: That man was from Kohala.

MK: Ho'i mai lakou. O lakou pau loa hanau i Kohala.

MK: They came. They were all born in Kohala.

CK: O Kokoiki (MK: no Kohala), ka one hanau kela o Kamehameha, ke alii nui, o Kokoiki.

CK: At Kokoiki (MK: from Kohala), that was the birthplace of Kamehameha the Great,  
at Kokoiki.

MK: O ko Kelii ma, kona wahi i noho ai o Honomakau, Kohala, Hawaii.

MK: Pertaining to William Kelii, his residence was at Honomakau, Kohala, Hawaii.

CK: Ae, maleila ka luakini keia manawa.

CK: Yes, there the chapel is at this time.

MK: Noleila, komo oia i keia euanalio, a kela komo ana, me ke kumu, elder, a high priest.

MK: Therefore, he joined the Church, and upon that joining he <sup>was</sup> ordained a teacher,  
then an elder, then a high priest.

CK: Sister Colburn, hoike mai oe ka moolelo e pili ana kou kane, o Marcus Colburn.

CK: Sister Colburn, you tell the story regarding your husband, Marcus Colburn.

LC: O maua, he mau hoaloha maua ko maua liilii. Hele mai oia, a make kona makuakane.

LC: We both, we were friends from our childhood. He came, his father having died.

Hele mai oia e noho me John Johnson, kekunane o Harry Robinson. Poe ae oia lakou

He came and stayed with John Johnson, brother of Harry Robinson. They had  
permitted them to stay  
no ka aina. A noho oia maleila, a pii mau wau maleila e kii ka waiu.

on the land. He (Marcus) stayed there, and I would come up there to get the milk.

Ko'u wa pii mai i kekahi kakahiakanui, a kahea mai nei o John Johnson,

Upon my time going up a certain morning, John Johnson called me, saying,

"Lydia, e hele mai oe maneinei, mamake au e hoolauna ia oe me ko'u nephew."

"Lydia, you come here; I want to introduce you to my nephew."

A unikumalua wale no ko'u makahiki i kela manawa, a o Marcus pela no paha oia.

I was only twelve years old at that time, and Marcus, thus perhaps was he.



A puka mai nei oia. Ulaula nohoi kona papalina. Mai Honolulu anei oia.

And he came out. His cheeks were red indeed. He had come from Honolulu.

Mai leila mai lilo maua he mau hoaloha. Hele mau ana i ko makou wahi.

From there we became friends. He was always coming to our place.

Ko'u makuahine aole oia makemake na kamalii kane hele mai i ko makou wahi.

My mother, she did not like boys to come to our place.

O Marcus hele mau ana oia ileila. A ko makou kapuahi ia manawa,

Marcus, he always went there. Our stove at the time

he kapuahi wahie (wahie) ame ka pukauahi (pukauahi). A kekahi manawa

was a wood stove (wood) with a smokestack (smokestack). Sometimes

hele au me ka pulumi e hooma'ema'e i keia pukauahi i ole e ho'i ka uahi

I would go and sweep and clean out this smokestack so the smoke would not back

iloko o ka hale. A kona wa i ike au e hana ana i kela hana, hele mai oia

into the house. His time of seeing me doing that chore, he would come

e kokua ia'u e hana keia hana. A mahape kaa hoi oia i Honolulu nei,

to help me to do this job. Afterwards, he moved back to Honolulu

ho'i noho'i o makou i Maui. Aole au ike hou iaia a kanakolu-kuma-eiwa makahiki.

and we also moved to Maui. I never saw him again until after thirty-nine years.

Ho'e wau i Honolulu nei, a launa au me kana keiki e male oia ia Leiomomi.

I came to Honolulu, and I got acquainted with his son who was to marry Leiomomi.

Lohe wau i kona inoa o Marcus Colburn, a olelo 'ku nei wau iaia,

I heard his name, Marcus Colburn, and I said to him,

"Ea, kamaaina au i kou mokuakane i ka wa liilii, ka wa opiopio. A olelo mai oia

"Say, I was acquainted with your father when we were small, in our youth.

And he said  
ia'u, "Ae, piha ko'u mokuakane me ka eu o keia manawa. Nui kona makemake i ka

inu,  
to me, "Yes, my father is full of mischief at this time. His desire to drink  
is great





a pela wale aku." Aohe oia olelo mai i na olelo maikai no kona makuakane.

and so on." He did not utter a good word for his father.

Olelo 'ku nei wau iaia, "Kou makuakane he keiki maikai oia i ko'u wa i

I said to him, "Your father, he was a good boy when I first became

kamaaina ia me ia." "A i keia manawa oko'a oia." A pau, male o Dickie

acquainted with him." "This time he is changed." And then Dickie married

me ke keikimahine a Napoleon. A o Napoleon makemake nohoi oia e male wau iaia.

the daughter of Napoleon. Napoleon<sup>he</sup> also wanted me to marry him.

A o wau no nae aohe au makemake no ka mea makemake wau ma ke ano he hoaloha

However, I did not want to because I desired that we be friends only.

wale no. Olelo 'ku wau iaia, "Aole hiki wau ke makemake ia oe." Anyhow

I said to him, "I cannot like you." Anyhow

male kana keikimahine ia Dickie Colburn, a kono mai ia'u e hele i ka paina.

his daughter married Dickie Colburn, and he invited me to go to the feast.

Hele no wau i ka paina. A i na manawa apau ua hele au i kona paina hana mau ana

So I went to the party. Every time I had gone to his parties he always prepared

oia i na mea ai maikai. (CK: Owai keia?) (MK: O Napoleon) o Napoleon.

good food. (CK: Who was this?) (MK: Napoleon) Napoleon.

A hele 'ku nei wau, a ia'u i ku ai i ke kaa, ke kaa e ku ana ma ko'u aoao nei,

So I went and while I was standing beside the car, this car which was on my side,

a 'lohe 'ku nei wau keia, a nana 'ku nei wau a ike 'ku nei wau o Marcus Colburn.

I heard this, and I looked and I recognized Marcus Colburn.

Aohe au i walaau aku iaia no ka mea kunou 'ku a kunou 'ku, a komo nohoi oia

I did not speak to him because I bowed and he bowed, and he entered

a komo hoi iloko. A meheamela ua ike oia ia'u e noho ana ma kekahi aoao me Mary

and I went inside. Apparently, he had noticed me sitting on one side with Mary Aping ma

E noho ana makou, a hele mai oia maleila, a hele mai oia, a olelo mai oia, Aping and company.

We were sitting and he came there, and he came, and he said,



paha  
 "E Lydia, aole/oe poina ia'u." Olelo 'ku nei, "Aohe au i poina ia oe.

"Lydia, you probably have not forgotten me." I said, "I have not forgotten you.

O oe no o Marcus." A hele mai nei oia a honi ia'u. Ano'e ko'u noonoo,

You are Marcus." So he came and kissed me. My mind was disturbed,

a olelo 'ku nei ia Mary Aping ma, Mary Tyau ma, "A oia nei he hoaloha oiane

and I said to Mary Aping and Mary Tyau and company, "He, he was a friend

i ko'u wa opiopio, liilii. Keiki maka'i nohoi oia." A olelo mai nei oia,

when I was young, small. He was also a good boy." And he said,

"E hiki no ia'u ke maika'i ia oe i keia manawa ina oe e ae mai ia'u."

"I can still be good to you this time if you permit me."

A pau, puka hou oia a hele no oia me kona poe hoaloha no ka mea nui na wahine

Then he went out again and he went with his friends because several women

ana e pipili ana iaia, he wahine haole, he wahine Hawaii (CK: Ua make 'kula

were hanging on to him, a haole woman, a Hawaiian woman (CK: His wife had

kona wahine). Ae, hookahi makahiki kona wahine i make. A owau nohoi

already died). Yes, his wife had been dead one year. As for me

ewalu paha makahiki paha ka'u kane i make ai. A pau nohoi a hele no oia

eight years perhaps had passed since my husband died. Then he also went

me keia poe a noho wau. A ke olelo mai nei oia i keia hoaloha no a'u

with these people and I stayed. And he was telling this friend of mine,

o 'Napoleon, haha'i ia ana i na moololo e pili ana no na . . Aohe au hoolohe aku.

Napoleon, and sharing experiences pertaining to . . I paid no attention.

Aohe no wau i hoomaopopo, a pau 'ena, a hoomaka mai wau e ku e hoi.

I did not remember anything, and when the party was over I started to rise to  
 go home.

A hele mai ana o Napoleon me na puolo, ka poi, mea nohoi ka puaa, ka i'a nohoi,

Napoleon was coming with packages, of poi, also pig, also fish,

oia ano, ka palu nohoi no ka mea eleu oia ma ka hana ana i kela mea he palu.

and such, also palu (a relish made of fish head and seasoned well) because  
 he was good at making this relish.



Nui ka ono o ka palu. A hele mai nei oia ma ka puka a honi mai nei oia ia'u, Palu was very delicious. And he came to the door and he kissed me, a puka noho'i wau a hele mai nei o Marcus. Mea mai nei o Marcus, "E Lydia, and I also went out and Marcus came to me. Marcus said, "Lydia, hiki no ia'u ke hele i kou home, launa me oe? A aale au makemake e ake'ake'a could I go to your home and associate with you? I don't want to stand i kekahi poe. Ina he hoaloha kou i ake'ake'a aohe au i makemake." in anybody's way. If there is a friend standing between us then I don't want to go." Olelo mai au iaia, "Aohe hoaloha. Nui ko'u mau hoaloha, but aohe au pili I told him, "No special friend. My friends are many, but I am not close to anyone (CK: hilina'i). Aohe, hoaloha wale no lakou. Hauoli no ka launa kekahi me (CK: a confidante of anyone). No, they are only friends. There is joy in associating one with kekahi." A olelo mai nei oia, "A hiki no." Kekahi la ae, ka Lapule, another." And so he said, "It's okay." The following day, Sunday, kani mai nei ke kelepona, aohe, ka Poakahi kani mai nei ke kelepona, the telephone rang, no, on Monday the telephone rang, "Makemake au e hele aku e launa." "Aale hiki oe ke hele mai keia po no ka mea "I want to come and socialize." "You cannot come tonight because (CK: Olelo ka haohe he date, he date kela) . ." Mea 'ku nei wau, "Aohe hiki oe (CK: The haoles refer to this as a date) . ." I said, "You cannot ke'hele mai no ka mea he po keia o na misiona e hele mai i ko'u hale e paina come because this is the night the missionaries come to my home they to dine me lakou." O ia mau la, e hele ana na misiona i ka home o na hoahanau with me." In those days the missionaries were visiting the homes of the members a ai i ka po e launa me lakou. Olelo 'ku nei wau, "Aohe hiki oe ke hele and eating with them. I said, "You cannot come i keia po no ka mea he po misiona keia." "A hiki no wau ke hele." this night because this night is for the missionaries." "I can still come."





"Aole, aole hele mai oe keia po." No ka mea aohe no wau hoihoi, aohe au makemake  
 "No, you don't come this night." Because I was not interested, and I did not  
 e bother kekahi poe ia'u (CK: he uluhua ia oe). A Poakolu kani hou ke kelepona,  
 want anybody to bother me (CK: to bother you). Wednesday the telephone rang  
 "A hele 'ku nei au i kou hale. Makemake no wau e launa me oe." "A hiki no,  
 again,  
 "I am coming to your home. I want to fraternize with you." "It's okay,  
 e hiki no oe ke hele mai." No ka mea ai no oia malalo aku o ka Oahu prison,  
 you can come." Because he was working below at the Oahu prison,  
 a ko makou hale nohoi ai no iuka. A mea 'ku wau, "E hiki no e hele mai oe."  
 and our home was indeed above. I said, "You can come."  
 A hele mai oia. A o ka ike ana o ka'u keikimahine o Lydia, makemake loa oia iaia.  
 And he came. When my daughter, Lydia, saw him she liked him very much.  
 Kekahi poe e hele mai e ike ia'u aohe oia hoihoi. O Charles King i hele mai  
 Some people when they come to see me she was not receptive to them. Charles King  
 aohe oia i olelo mai ia Charlie King noho mai e ai paina me makou. Ia Marcus,  
 would come  
 but she would not say to Charlie King to stay and have supper with us. With  
 Marcus,  
 aohe. "E Marcus, aole oe e hoi. Noho malie a ai oe me makou keia ahiahi."  
 no. "E Marcus, don't you go. You relax and eat with us this evening."  
 Noho makou, ai makou, a olelo mai oia ia'u, "Makemake au i mea i wahi e lu  
 We would socialize, we would eat, and he would say to me, "I want something to  
 drop  
 ka 'lehu o ko'u kilikiliki." A mea 'ku nei wau, "Aohe maika'i i kena mea.  
 the ashes of my cigarette in." And I said, "That thing is not good.  
 Aohe oe hoomaopopo kou hele ana e kokua ia'u e hooma'ema'e i ka pukuaahi  
 You don't recall when you came to help me clean out the smokestack  
 o ke kapuahi? A pela me oe. Puhi oe ka paka piha kou ihu i ka pa'u, pa'u paka.  
 of the stove? Thus with you. You smoke tobacco and your nostrils are filled  
 with soot, tobacco soot.



Noleila, makemake au e kii kekahi mea e hooma'ema'e i kou ihu." Olelo kolohe  
 Therefore, I want to get something to clean out your nose." This was only a joke  
 wale no keia e olelo nei. Olelo mai nei oia, "A heaha ka pilikia o ka mea?"  
 I was saying. He said, "And what is wrong with this thing?"  
 "A aohe, o ka pukaihu e wahi kela e hanu ai i ka hanu maikai. Hana mai o ke Akua  
 "No, the nostrils, they are for breathing that which is good. God made  
 i ka pukaihu, i ka waha (CK: aole no ka uahi) aole no ka uahi. Kena mea  
 the nostrils, the mouth (CK: not for smoke) not for smoke. That thing  
 au e puhi nei, pa'u, piha ka pa'u a he mea pono e hooma'ema'e ia."  
 you are smoking, soot, is full of soot and it is proper that your nostrils be  
 A akaaka mai nei oia. A noho 'honei, a noi mai nei e hele maua e holoholo.  
 cleaned."  
 He laughed. He sat and then asked that we'd go for a ride.  
 Mea 'ku nei au, "He hoaloha ko'u, o ka wahine a Helela mai Molokai mai."  
 Isaid, "I have a friend, the wife of Helela from Molokai."  
 Mea 'ku nei au, "E hele au me ko'u hoaloha." "A hiki no ia'u." Hele mua oia  
 I said, "I am going with my friend." "I can go too." He must first go  
 i ka Hui Opio me a'u. Hele ana au i ka Hui Opio i keia po Mea mai nei oia,  
 to MIA with me. I was going to the MIA this night. He said,  
 "Aohe au hele ka pule no ka mea maka'u i ka hele i ka pule mahope helele'i  
 "I haven't gone to church because I am afraid to go by and by the chapel falls,  
 i ka mea (CK: ka hale) ka hale no ka mea aohe au hele." "Ina makemake ole oe  
 (CK: the chapel) the chapel falls because I don't attend." "If you do not want  
 e hele ka pule, aohe au hele ana me oe." A hele, hele i ka pule kela po i ka  
 to go to church, I don't want to go with you." So he went, went to church that  
 Hui Opio, a pau hele makou i ka holoholo me Sister Helela. Hele makou holoholo  
 night  
 to the MIA, and then we went out for a ride with Sister Helela. So we went for a  
 ride  
 a pau a ho'iho'i no oia ia makou. Mai leila mai hele mau oia i ko makou hale.  
 and then he returned us home. From then on he frequently came to our home.



A mahope mai oleila pau ka puhi paka. Aohe ike au i ka puhi paka. Aohe hele  
 After that time he quit smoking. I never saw him smoke tobacco. Did not  
 inu beer, a aohe olelo ino. Mamua olelo ino wale no no ka mea ma'a no kela ano poe  
 drink beer, and stopped swearing. Before that he always swore because he had been  
 accustomed to the kind of people  
 o leila. Pau aku keia mau mea. Hele maua, a mau mahina mahope oleila, pau.  
 there at the prison. All these habits were kicked. We went together and after  
 several months from that time, he stopped.  
 Mea 'ku nei au, "Aohe oe puhi paka?" "No, aohe o'u puhi paka. Oi aku kou waiwai  
 I said, "Don't you smoke any more?" No, I don't smoke. Your true worth  
 io ia'u mamua keia mea ka paka." A hoikeike mai oia i kona cigarette case,  
 to me is greater than this tobacco." So he displayed his cigarette case,  
 he hookahi wale no kikiliki iloko leila. A New Year's, a oia ka mea apiki keia,  
 and there was only one cigarette in there. At New Year, strange as it may seem,  
 A New Year's hele makou i kahi o Napoleon. Paina mau ana lakou (CK: Makahiki Hou)  
 at New Year we went to Napoleon's. They always had parties there (CK: New Year)  
 Makahiki Hou. Po keia ho'i ana wau, ho'iho'i o Teddy ia'u, ho'iho'i i ka'u wahi  
 hana,  
 New Year. This was a night I had to work, and Teddy took me, took me to my  
 place of employment, namely,  
 the Immigration Station, a lawe oia i ko'u kaa. A i ka lawe ana i ko'u kaa  
 the Immigration Station, and he drove my car. And when he drove my car  
 hooku'i ia ko'u kaa, a pilikia, aohe o'u kaa e ho'i ai. A o Marcus oia kona manawa  
 my car was hit, and there was trouble, for I had no car to ride on. Marcus, it was  
 his time  
 i olelo mai, "You use my car, no ka mea ku wale no ko'u kaa i kahi hana, aohe mea.  
 to tell me, "You use my car because my car only idles where I work, and is not used!"  
 Hooma'ema'e oia kona kaa, hoopihia me ka gas. Oia ko makou kaa i holoholo ai  
 So he cleaned up his car, and filled it with gas. It was our car to travel to  
 me ka Hui Manawalea. Ka Hui Manawalea makou o Sister Salm (CK: Hana maalea no  
 Relief Society. Sister Salm headed up our Relief Society (CK: Your man was  
 kela o kou kane). Olelo mai oia, "Hele oe e kii i ke kaa." A hele mai oia.  
 being subtle). He said, "You go and get the car." And he came.





Hele mai oia, a pau. Ina pau ka'u hana i ke kakahiakanui hele mai oia

He would come. If my work were over in the morning he would come

me kana Buick a kau wau i kana kaa, a hele mai a lele oia, a ho'ihoi hoi wau.

with his Buick and I would get on his car, and ride and he would get off  
(at the Prison) and I would return home with it.  
A ahiahi hele mai wau kii iaia, a ho'i ka hale e ai, a pau, a lawe oia ia'u

In the evening I would go and get him, and bring him home to eat, and then  
he would drive me  
i ka hana a ho'i oia i Kaimuki. Pela oia i hana mau ai, a mahope mai oleila,  
to my work and he would return to Kaimuki. Thus did he carry on continuously,  
and after that time  
olelo oia ia'u, "Ea, ea, makemake au e male kaua. Aohe makemake au me keia.

he said to me, "Say, say, I desire that we be married. I don't want to go on  
this way.

Ua makemake loa no ka mea ua haalele au i ka paka, a heaha hou ae ka'u hana

My desire is strong because I have dropped tobacco, and what else must I do  
e hana hou nou?" Aohe olelo aku iaia e komo iloko o keia Ekalesia, aole no.

besides for you?" I did not tell him to join this Church, no.

Mea aku nei wau, "Ko'u mea hauoli ai e hele oe i ka pule. I don't want to be

I simply said, "I shall be happy if you go to church. I don't want to be

bothered with a man." Oia ka'u i olelo aku au iaia. Well, anyhow,

bothered with a man." It is what I said to him. Well, anyhow,

nui kona koi e hele ilalo nei i Hauula. He wahi, he hale (CK: He hale no

he insisted that I ride down to Hauula. They had a place, a house  
(CK: They had a house

Ko lakou ma Hauula) no lakou ma Hauula. Olelo 'ku nei au, "Owai ka poe

at Hauula) at Hauula. I said, "Who are

e noho nei i Hauula?" "Aohe poe, owau wale no." "A heaha kou makemake

staying at Hauula?" "Nobody, only I." "And why do you want

owau e hele i Hauula me oe?" "Makemake au e hele oe makemake e nana oe

me to go with you to Hauula?" "I want you to go and I want you to see

kela wahi." A mahope no kona koi mau, olelo 'ku nei wau, "E hiki no.

that place." Because of his insistence, later I said, "Okay.



E hele mai oe e loaau wau." He la hoomaha kela nona. Aohe oia i hele  
 You come and pick me up." That was his day off. He did not go  
 i ka hana. "Hele kaua." "Hiki no wau ke hele." Owau, hopohopo o ko'u uhaue.  
 to work. "Let's go." "I can go." But I, I had misapprehensions.  
 A maua e hele nei, o maua e iho nei ilalo, ano hopohopo o ko'u uhaue.  
 As we drove along and as we were going down, my spirit had some fears.  
 Noonoo wau heaha la kona manao e lawe ia'u i kona wahi me kela ke ano.  
 I wondered what his motive was for taking me to his place in that manner.  
 You know, aole paha oukou e like me kela but owau ike no wau, ea, (MK: hopohopo)  
 You know, you people may not be like that, but me, I sense things (MK: fear),  
 hopohopo kahi manawa. Ikeika oe kekahi manawa, aole. (CK: O oe wale no me ke  
 fear sometimes. You can be strong sometimes, and not. (CK: Only you with a man  
 kane;  
 aohe poe maleila) aohe poe maleila. Pehea la, ikeika ana no paha wau aole paha?  
 and nobody else there) nobody else there. I wondered if I would be strong or  
 perhaps not.  
 So hele mai nei, a ho'e maua i Hauula. Olelo mai nei oia, "Ua ike no wau  
 So we drove and we arrived at Hauula. He said, "I know  
 aole oe i moe. Noleila, hiamoe oe maneinei. Ai ke kihei pili. E hele ana au  
 you haven't slept. Therefore, you sleep here. Here is the blanket. I am going  
 i holoholo." A hele oia, a haalele oia ia'u, a hele. Holoholo a pau,  
 for a walk." He took leave, he left me, and went. Having walked and visited  
 a ho'i mai nei. "Ea, ala paha oe." Haule wau hiamoe, hiamoe au i kela la.  
 he returned. "Say, you had better get up." I had fallen asleep, I slept that day  
 A hele mai nei oia, a hoala mai nei. "E, ala paha oe; e ho'i paha kaua.  
 And he came and woke me up. "Say, you had better get up, and we return.  
 Kokoake kou manawa e ho'i i ka hana." Hele 'ku nei maua, paina apau.  
 Near your time to return to work." So we went and ate.



Ko maua iho ana mai ma ke kaa, aohe o'u walaau nui no ka mea piha mau ana au

On our <sup>way</sup> down by the car, I didn't say much because usually I am always

me ka olelo kolohe. Keia, aohe au walaau nui a ho'e maua i Hauula.

joking. In this instance, I did not say much even to our arrival at Hauula.

Keia hoi ana maua, nui ko'u, piha me ka eu, walaau ana. Olelo mai oia ia'u,

On our return trip, I was talking a great deal and was playful. He said to me,

"Ea, ano oko'a maoli i kou ano. A kaa, kaa i hele ana i keia kakahiakanui

"Say, your behavior is really different now from before. When we, we came down  
this morning

aohe oe i walaau, hakanu kou ano, aohe oe i walaau. Heaha la, pehea kou manao,

you didn't talk, you were silent, you didn't talk. What was it, what were  
your thoughts,

e hana ana au i kekahi mau hana e hoopilikia ia oe? Aohe, he momi waiwai oe  
na'u."

did you think I was going to do something to harm you? No, you are a jewel  
of mine."

Oia kana olelo ia'u. "He momi waiwai oe na'u. Noleila, aole au makemake

That was his statement to me. "You are a precious jewel of mine. Therefore,  
I don't want

ke hana i kekahi hana e hoopilikia ia oe no ka mea nui ko'u aloha ia oe,

to do anything to hurt you because my love for you is great,

makemake au ia oe. Aole oe noonoo ko'u hoopilikia." Mai leila mai,

and I want you. You must not think I would wrong you." From that time

oia ko'u kumu i hooholo ai e male wau iaia no ka mea ua ike au he kanaka maikai

it was my reason to resolve I would marry him because I recognized he was a  
gentleman,

oia, he kanaka ma'ema'e.

he was a clean man.

CK: Mamua ko olua male ana, komo oia iloko o ka Ekalesia.

CK: Before you two got married, he joined the Church.

LC: Ae, komo oia iloko o ka Ekalesia. Mahape mai male maua. A mahape mai oleila

LC: Yes, he joined the Church. After that we got married. And after that

komo maua iloko o ka halelao.

we both went into the temple.







CK: Aole loihi mahape ko olua male ana komo oia iloko o ka halelala, loa iaia

CK: Not long after you two were married he entered the temple, and he had received  
ka oihaakahuna.

the priesthood.

LC: Pii nohoi oia, malama oia. Mai kona wa i komo iloko o ka Ekalesia, malama oia

LC: He was advanced rapidly and he observed the commandments. From the time he  
joined the Church, he observed them  
e like me ka mea i hiki ai; malama oia na kanawai, ka waiwai hapaumi.

to the best of his ability, keeping the commandments and the law of tithing.  
e makemake

Ina kela ke kala hope loa iloko o kona eke, ina he poe e hele ai/e lulu, haawi  
oia.

If that were his very last dollar in his pocket and if some people wanted him  
to donate, he would donate.

Mea ole ke kala iaia no ka Ekalesia.

Money was of no concern to him if it went to the Church.

CK: Manawale'a loa oia i kana pono i ka Ekalesia, na mea pono.

CK: He would freely divide his substance with the Church, and for a righteous cause.

LC: Ina hele mai ka poe e kuai i ke kikiki, a mea aha keia? "Aohe, eia ke kala."

LC: If people came to sell him tickets, what was the purpose he would ask.

"I don't want the tickets, here is the money!"  
Kona ano kela. Mamua o kona make ana, olelo mai oia no ka mea loihi kona ma'i  
ana.

That was his nature. Before his death, he said, for his illness had been long.

Hele oia ninau i ka bihopa, "Manao au ua ai'e au." No ka mea uku no wau

He went to ask the bishop, "I think I still owe something." Because I would pay  
i ko'u waiwai hapaumi, uku no oia kona, aohe maua uku like ia mea. Olelo mai  
nei oia,  
my tithes and he would pay his, as we did not pay jointly. He said,

"Hele oe ninau heaha la ko'u kaki; manao wau ai'e au i ka waiwai hapaumi."

"You go and ask what my debt is; I think my tithes are in arrears."

Hele no wau ninau i ka bihopa, a olelo mai oia so much money, a pani ke kala.

I would go and ask the bishop, and he would reveal so much money, and there was  
money to cover it.

He had good money too, a olelo 'ku nei wau iaia, "Aia ke kala, e uku aku.

He had good money too, and I would say to him, "Here is the money, pay up.



Aohe au makemake e uku kou." A ko maua hele ana i ka halelā e pono no oia  
 I don't want to pay yours." When we went to the temple I recommended that he  
 e sila i kana wahine mua. Oia no kana wahine. A olelo mai oia, "Aohe,  
 be sealed first to his first wife. She was his wife. And he answered, "No,  
 o oe no ka'u wahine no ka mea o oe no ka'u i aloha mua ko kua wa opio.  
 you shall be my first wife because you were my first love in our youth.

Aole no pau, aole pōina au ia oe a hiki ko'u hui ana me oe. Noleila, a o oe  
 It never ceased, I had never forgotten you until I met you again. Therefore, you  
 no ka mea nana e hoopomaika'i nei ia makou apau me ko'u ohana apau. <sup>are</sup>  
 the one that is blessing all of us and all my kin.

Hoola ana oe ia makou apau, noleila, o oe no ka'u wahine mua.

You are saving all of us, therefore, you shall be my first wife.

CK: No kou hoolilo ana iaia he lala no ka Ekalesia.

CK: Because of your bringing him into the Church.

LC: A olelo mai oia māmulī o kela, hoopomaika'i ia kona ohana apau. Hele oia

LC: He said because of that fact, all his family will be blessed. He went  
 a loa iaia i ka puke, umi hanauna mokuauhau (CK: Ohana o Colburn. Ua ike au  
 and a book was obtained by him, showing ten generations (CK: Of the Colburn  
 i kela buke.) Ae, piha, piha. A olelo mai oia, "Nana oe, eia na pomaika'i au  
 family. I have seen  
 that book.) Yes, the book is full, full. He said, "You see, here are the  
 i haawi mai ia'u." Mea 'ku nei oia, "Ka'u wahine mua ua aloha no wau iaia,  
 blessings you  
 have given me." He said, "My first wife, I love her,  
 but o oe, ka mea nana i haawi mai i na pomaika'i ia'u ame ia (meia), me  
 but you are the one who has given the blessings to me and (my) my  
 ko'u ohana apau."  
 entire family."



CK: E Lydia, e haawi mai oe i kela moolelo pili ana kou (MK: keikeina) keikeina

CK: Lydia, tell us that story about your (MK: younger sister) younger sister,  
o Carry Bohlin.

Carry Bohlin.

LC: He keikimahine oia i hele i ke kula o Kamehameha, a he keikimahine piha no oia

LC: She was a girl that went to Kamehameha Schools and a girl who was full  
me ke aloha no ke Akua no ka mea pela no ko'u makuahine i a'o iaia.

of love for God because thus did my mother train her.

But aohē oia walaau mau ana maua pili ana no ka Ekalesia no ke ao uhane.

But she did not talk much with me regarding the Church, about the spirit world.

Na ninau ana i ninau ia'u kona wa i hemo mai mai ke kula mai, a walaau no maua

The questions she propounded to me when she was graduated from school, about

i keia mau mea pili ana no ka uhane, a maihea mai makou, o kakou, a heaha

which we discussed related to the spirit, where we had come from,

ko kakou kuleana e noho maneinei. Hauoli loa oia i keia mau mea, a olelo mai  
idu,

and what was our purpose for being here. She rejoiced much over these dis-  
cussions, and she said to me,

"Ina aole paakiki ko kua makuahine komo wau o kou Ekalesia aka manao wau

"If our mother were not stubborn, I would join your Church but I think

ina komo ana au i kou Ekalesia, hoehaeha ana au i ka naau o ko kakou makuahine."

if I shall join your Church our mother's heart will be pained."

Noleila, ma'i 'honei oia a make. O keia principal o Miss Newton

Therefore, she became ill and died. This school principal, Miss Newton,

punahēle loa ko'u keikeina iaia. But anyhow ma'i 'honei oia a ho'i i Kona,

my sister was very fond of her. But anyhow she became ill and went to Kona,

a kakau mai nei ia'u, "E pono oe e hele mai e ike ia'u no ka mea aole au manao

and she wrote me, "You had better come to see me because I think I am not

a noho loihi ana au. Noleila, hele mai oe e ike ia'u." A hele aku nei au

going to live long. Therefore, you come to see me." And I went







e ike iaia. A walaau<sup>hou</sup> maua pili ana i keia mau mea. Nui kona ma'i.

to see her. And we discussed again these things. Her illness was serious.

TB kona ma'i. A loa nohoi i ke anu (CK: akepau) a nana 'ku wau he ano

TB was her disease. She had caught cold (CK: tuberculosis) and I noticed

kapakahi ka waha, mehemeala moe paha oia iluna. Because hele ana no oia

her mouth was a bit crooked, as though she perhaps had slept sitting up.

holoholo wale no. Olelo mai nei oia ia'u, "Ea, sister, ko'u waha<sup>Because she was</sup> kapakahi.

only walking around. She said to me, "Say, sister, my mouth is crooked.

Nana mai oe," a nana 'ku nei wau, a olelo 'ku nei wau, "Aole." Kohu mea

You look," and I looked and I said, "No."

e mino-aka ana oia. Oiaio, ke nana aku oe ma ke ano hikiwawe, mino-aka.

She looked as if she were smiling. Truly, when you glanced at her, she seemed to be smiling.

A mea 'ku nei au, "Aole, mino-aka oe." "You know why, no kou nui ko aloha ia'u,

And I said, "No, you are smiling." "You know why, because you love very much,

aole oe ike i na mea imperfections on me because you love me so much

you don't recognize the imperfections on me because you love me so much

(CK: na kina<sup>una'u</sup> maoli) na kina'una'u maoli, aohe oe ike keia mau mea.

(CK: real impairments) and don't want to see this real imperfection, and you do not want to notice these things.

No kou nui ko aloha ia'u, aole oe ike i keia mau mea." Aka, olelo mai

Because of your great love for me, you don't want to see these things." But, remarked

keia hoahanau ia'u ua kapakahi no. Anyhow, hele a make 'honei ko'u keikeina,

this cousin of mine it was really crooked. Anyhow, my sister finally died

a malama no wau i kona mokuauhau. I ka wa i hoola'a i ka halela'a, ka poe

and I recorded her genealogy. At the time the temple was dedicated,

mua loa i baptizo ia iloko o ka halela'a ko'u keikeina pu kekahi i baptizo ia

the very first people baptized for in the temple were my sister and others who were baptized  
iloko o ka halela'a. O Lily no ka mea nana i baptizo iaia.

in the temple. Lily was the proxy for her baptism.



A pau nohoi ka, hele kakou ilalo nei i ka hui, ea, a pau nohoi ka hui

And the Conference being over, for we came down to Laie for Conference, and  
 a ho'i makou. A kekahi mau po mahape oleila, moeuhane wau. Meheamela,  
 the Conference being over  
 we returned to Honolulu. A few nights after that, I dreamed. It seemed as if  
 piha hou ka (MK: halelala) aole, ka depot, kahi o ke kaahi e holo ai  
 people had filled again (MK: the temple) no, the depot, where the trains ran  
 (MK: hale hoolulu) e, hale hoolulu. Piha, mehemeala, hele hou mai ka poe,  
 (MK: the depot) the depot. It was full as though the people were going again,  
 e hele hou ana lakou i Laie, e hele hou ana makou i Laie. A ia'u no e noho ana  
 they were going again to Laie, we were going again to Laie. As I was sitting  
 me ko'u mau paiki me ko'u ohana, nana 'ku nei au i keia poe hele mai ana,  
 with my bags and with my family, I looked at these people coming towards me  
 a ike no wau he elua keikimahine e ku ana ma ka pukaanianani, kahi e kuai ia  
 and I recognized two girls standing at the window, where tickets  
 i ke kikiki. A ko'u nana aku nei, a ike 'ku nei au kekahi o keia mau wahine  
 were sold. As I looked I noticed that one of these girls  
 o ko'u keikeina no ka mea ua bapekiko 'kula ou, ua pau, pau kona bapekiko ia.  
 was my sister because she had been baptized through me, her baptism being  
 completed, completed.  
 A keia, he moeuhane keia, a ho'i wau, a kahea aku nei wau, "Carry, Carry,"  
 This, this was a dream, and I went and I called, "Carry, Carry,"  
 a hoomaka au uwe e kahea iaia. Hele mai nei oia, he wahine u'i nohoi oia.  
 and in calling I began to cry. She came, and she was a beautiful woman.  
 Olelo mai oia, "O sister, aole oe uwe. Don't you know I am about my Father's  
 She said, "Sister, don't cry. Don't you know I am about my Father's  
 business now." Oia kana olelo i olelo mai nei ia'u. A puiwa nohoi wau, ala.  
 business now." It was her statement uttered to me. I was startled and awoke.  
 Noonoo au, he oiaio, iloko oia iloko o ka hale paahao, a keia manawa ua hemo mai  
 oia.  
 I meditated, surely, she had been in prison, and at this time she was out.



Elua laua. Meheamela, e hele ana laua i ka misiona. Noleila,

There were two of them. Apparently, they were going on a mission. Therefore, keia mau mea liilii he mau mea kela e hoomahuahua i ko'u manaoio. He ola, these small experiences are some things that increase my testimony. There is life he ola ana kakou ma kela aoao. Aohe weliweli i ka make. we will live on that side. Death is not to be feared.

CK: Aole kela a kakou e maka'u ai (aole) no ka mea ke hele a hiki kakou maleila

CK: That is not for us to fear (no) because when we get there (LC: e hui ana kakou) e hui ana kakou, (LC: ina malama kakou i na kanawai) (LC: we will meet) we will meet, (LC: if we keep the commandments) e loa ana kakou i na hana i kauoha mai o ke Akua e hana kakou. and we will receive the assignments that God commands us to do. Ko kakou e hana nei ma keia honua pela no kakou e hana maleila. What we do on this earth thus shall we be doing over there.

LC: A nui ka poe olelo mai ia'u e sila wau o ko'u keikeina i ka'u kane.

LC: Many people have told me that I should seal my sister to my husband.

Aole au makemake no ka mea keia mau mahahiki ana i noho nei ma'o, maliapaha I do not agree because during these few years she has been over there, perhaps ua loa iaia kekahi mea ana i aloha ai ma kela aoao, loa iaia i kekahi ipo she has already found someone that she loves on that side, some sweetheart she maleila, a mahaoi aku nei wau e hele wau e sila iaia i ka'u kane. Aole paha oia has found there, and I have the audacity to go to seal her to my husband. She perhaps does not makemake i ka'u kane, hele aku nei wau mahaoi e sila no ka mea ko'u kahuhanai, like my husband, and I have presumptuously gone to seal her, because my oia o no o Mary Olsen, hele oia e sila i kana mau keikeina ia kona kane. foster mother, she was Mary Olsen, went to seal her younger sisters to her husband.

Hele mai laua i ka po a olelo mai, "Mahaoi oe, aale maua makemake i kau kane. in (Ola?) They came the night and said, "You are presumptuous, we do not like your husband." (Was that so?)







Yes, olelo mai laua. Noleila, hiki keia manawa, noonoo wau ina ua halawai oia,

Yes, they said that. Therefore, until this time I have wondered if she has  
e hiki mai ka manawa e sila ia oia i ka mea ana i aloha ai. Aole kakou mahaoi <sup>found someone</sup>

and the time will come she will be sealed to the one she loves. We must not  
ka poe i ko kakou ola ana e hele au e kii i ko'u keikeina, hele au e kii <sup>have the impertinence,</sup>

we who are living <sup>for me</sup> to go and seal my sister, for me to seal

ka mea, ka mea, a sila. Nui ka wahine aole makemake i kela. Aole au makemake

this person, that person. Many women do not like that. I do not want

e lawe ia ka mana kuako'a even he uhane oia. Aole au makemake e lawe keia mana.

to rob people of their free agency even if they are dead. I do not want to take  
away their agency.

CK: Sister Mary, e hoike mai oe i kekahi mau mea kupainaha pili kou noho wahine

CK: Sister Mary, tell us about some of the extraordinary things that occurred

me kou kane ame na keiki. Hoike mai.

while you and your husband and the children were together. Indicate.

MK: Noleila, ko'u hele mau ana i ka halelao nonoi wau i ke Akua no ke aha la

MK: Therefore, since I was always going to the temple I asked God why

i loa ole ia'u i kela kuleana hooana mai oia ia'u i ka honua nei,

I had not received the privilege for which I had been sent to the earth

hooana, hoolaha. Aole loa ia'u kela kuleana. Noleila, hele mau i ka halelao,

of multiplying, of replenishing. I had not received that privilege. Therefore,  
I went frequently to the temple,

hele mau, a ma'i wau, nonoi nui i ke Akua. Hele hookahi mea mai Wahiawa

attended frequently, and whenever I had menstruation I prayed hard to God.

I would go alone from Wahiawa  
a hiki i ka halelao i ka po, a ho'i. A umi-kumahiku maua makahiki i male ai,

to the temple in the night, and return. Seventeen years we had been married,

a kela po hoopaa mau au i ka alamanac ke mau ko'u ma'i, kona manawa e kii ia'u,

and at night I would always note on the almanac my menstrual periods, the time  
he had coitus with me,



a hoopaa. Hele a piha ka mahina aole hemo. Hele maua e ike i ke kauka.  
 and would record. A full month transpired and still no menstruation. So  
 we went to see the doctor.  
 Olelo mai ke kauka, "Hoi oe; aole oe hana ikeika. Malama oe. Hooko ia ana  
 The doctor said, "You go home; don't do heavy work. You be careful. Your  
 i kou iini, kau mea i makemake ai, (CK: he keiki) he keiki." Ho'i mai nei  
 maua.  
 desire, that which you have wanted (CK: a child) a child will be fulfilled."  
 So we came home.  
 Hana ana au me Kelii i ka haleleka, kokua nona, a olelo mai oia aole au pii  
 iluna,  
 I was working with Kelii in the post office, helping him, and he admonished me  
 not to climb,  
 aole au hapai i na mea kaumaha iloko o ka haleleka. Oi hele keia a elua mahina  
 not to lift heavy objects in the post office. After this had gone on for two  
 months  
 hele wau e lawnmower a hooku'i a eha. Hele hou maua i ke kauka, bandaged ia mai  
 ko'u opu  
 I went to mow the grass and bumped something and hurt myself. We again visited  
 the doctor, and the doctor bandaged my stomach  
 a paa. A olelo mai ke kauka, "Ho'i oe a malama pono, aole hana oe  
 tight. And the doctor said, "You go home and be very careful, don't you lift  
 i kekahi mea kaumaha. Malama, ekolu mahina hele hou mai oe e ike ia'u."  
 any heavy things. Be careful, and after three months you come back to see me."  
 A keia iho hou ana maua e ike, oiahoi o Dr. Davis, olelo mai oia, "Mary,  
 And this going of ours to see him, the doctor being Dr. Davis, he said, "Mary,  
 keia manawa ha'i aku au ia oe, kau mea i iini ai, e noi ai, e loa kau keiki,  
 this time I say to you that which you have desired, and prayed for that you  
 might have your child,  
 keia manawa ua hapai oe (CK: ua hooko ia) hooko ia. Ekolu mahina keia  
 this time you are pregnant, (CK: fulfilled) fulfilled. This is three months  
 malama pono loa oe. A oia ka maua hiapo. Oh, punahele, o hauoli loa!  
 you must be extremely careful. And it was our firstborn. Oh, what a favorite,  
 what extreme ecstasy!  
 Kohu mea ka manawa e nui ai ko'u opu e hiki au ke hele ma'o a maanei e  
 It seemed as if when the time my stomach were big I could go here and there to



hoikeike, a i ka olelo mai no na poe hoahanau, "Sister Kelii, aale oe maka'u, show off, and the members would comment thusly, "Sister Kelii, are you not afraid he luahine oe hapai oe." "Never mind, ne loa au keia hua a hanau."

now that you are pregnant at an old age?" "Never mind, just so I give birth to this child."

CK: Ano like loa oe me ka wahine o Aberahama o Sara (o Sarah) kanaeiwa makahiki,

CK: You were somewhat like Sarah, the wife of Abraham (Sarah) who was ninety years, kanaeiwa makahiki a oi.

over ninety years.

MK: Kanakolu-kuma-ono o'u makahiki i kela manawa, hapai wau i ka maua hiapo,

MK: I was thirty-six years at that time when I became pregnant with our firstborn,

a hele hanau, a lawe ia. Kii no oia he lumi iloko o ka Maternity Home

and went to give birth. He got a room for me in the Maternity Home

a ho'ihohi. A elima au la i noho ai ileila mamua ka hanau ana iaia.

and took me there. I stayed in there five days before I gave birth to her.

A hele mai keia hoahanau o'u o keia wahine o Ordenstein. Hoahanau kela no'u.

This cousin of mine, the wife of Ordenstein, came. That was a cousin of mine.

Hele mai oia a kelepona oia ko laua kauka. Oia ko'u kauka. Kelepona aku

She came and she telephoned their doctor. He became my doctor. She telephoned

hele mai huki ia. Paa, oki ia wau malalo, a huki ia oia. Keia hanau ana mai

and he came and pull it out. The baby stuck, I was cut below, and she was pulled

out. This child being born he'umi pauna me umi-kumalua ounces (nui no), big baby kohu mea ekolu mahina iwaho,

weighed ten pounds twelve ounces (very large), big baby, as though it had been

no ka ai no kekahi o'u; nui ka ono o ko'u puu i ka ai. Aole wau ma'i, aole wau because I had eaten too much; my throat having had a great craving for food.

I was never sick nor did I vomit.

CK: Ehia keiki mahape mai?

CK: How many children after that?

MK: Hele a piha kona elua makahiki loa hou ka maua keiki. Pau ka lole, ka moe pau ka haawi ia.

MK: When she had attained her second year we had again our child. The baby's clothes and bed had already been given away.







A mahope o kekahi mahina mai, a hapai au ia Waiola. (CK: Ka lua kela)

A after a few months, I became pregnant with Waiola. (CK: That was the second)

ka lua kela a ka maua keiki (CK: a pau ka hanau hou). Hapai, a hanau oia,

that was the second of our children (CK: you stopped conceiving). I became  
pregnant and gave birth to her,  
a kona hanau ana he hanau i ka hale. Na keia kauka no o Dr. Davis.

and her birth was at home.

Dr. Davis was the doctor.

A pii mai no oia a hanau no wau iaia. A elima no ona mahina, a hapai au ia Hana.

He came up and I gave birth to her. She was only five months and I became  
pregnant with Hannah.  
Ka maua helu ekahi ka mea i male ai ia Brother. Ko'u hanau ana iaia,

Our firstborn was the one who married Brother. My giving birth to her

iloko o ka haukapila. Mamua kona hanau ana, a i ka leo hawanawana ia'u,

was in the hospital. Before her birth, a voice whispered to me,

"You have a girl. You are having a daughter. The name is Hannah."

"You have a girl. You are having a daughter. The name is Hannah."

A oia kona inoa haawi ia i ko'u manawa mamua i kona hanau ana haawi ia kona  
inoa.  
That was her name; that was the name given before she was born.

A i kona hanau ana haawi ia kela inoa iaia, o Hannah. Pau, pau ka loa hou ana.

And when she was born the name, Hannah, was given to her. That was the end,  
the end of my conceiving again.

A ai ka mea apiki, olelo mai ke kauka, ho'i maua iloko o ka lumi kauka,

Strange as it may seem, the doctor said to us in his office,

a ai ka olelo o ke kauka, "A hoike aku ia oe, kakou, na kane, alunu kakou.

this being the doctor's statement, "I explain to you we, men, are greedy.

Ina ma'i ko kakou wahine a mau, mamake koke no makou e kii iaia. Noleila,

If our wives are menstruating longer than the regular period we want to have  
coitus with her right away. Therefore,  
mahape o keia manawa mai hana oe i kela hana. Kakou mamake koke kakou e kii

after this time you must not do that. We want to go after our wives

ko kakou wahine."

too soon."



CK: Olua na mea kamaaina ia Samuel E. Woolley. Owau aole wau lala no ka Ekalesia

CK: You two were acquainted with Samuel E. Woolley. I was not a member of the Church  
i kona manawa e noho ana pelikikena. Aole wau i ike kela kanaka. Noleila,  
at his time serving as president. I never saw that man. Therefore,  
haha'i mai<sup>no</sup> olua i kekahi mea pili ana keia kanaka o Samuel E. Woolley.  
will you two share some things regarding this man, Samuel E. Woolley.

MK: Hiki mai ana o ka 'u kahuhana'i e kukulu ia ana ka halelao, a lulu i na poe  
hoahanau,  
MK: When my foster father came the temple was under construction, and the members  
contributed money,  
a ho'e mai ko'u kahuhana'i a mameke oia e lulu no ka halelao. Kela manawa  
and my foster father came and he wanted to contribute to the temple. That time  
a hele mai makou i Laie nei, hui me Samuel E. Woolley. Hauoli oia ko'u kahu-  
when we came to Laie, we met Samuel E. Woolley. He was happy to meet  
hanai Hawaii piha. Hele 'kula lulu lima, walaau Hawaii, hauoli.  
my full-blooded Hawaiian foster father. He went and shook hands, conversed in  
Hawaiian, and was happy.  
Na poe alaka'i i hiki mai i ko makou home i Maui, Maui, hauoli oia.  
The elders that came to our home on Maui, Maui, made him happy.  
Kii oia ia lakou, hanai, hana ia na hana like ole. O kela mau kuleana i loa<sup>no</sup>  
He would invite them in, feed and entertain them in every way. Those privileges  
no iaia oia kela kuleana i loa ia'u. Ko maua noho ana i Wahiawa,  
he received were those privileges I received. During our stay at Wahiawa,  
umi-kumalua makahiki o Kelii i noho i pelikikena no Wahiawa. Hele oia e ike  
Kelii was twelve years the branch president of Wahiawa. He went to see  
i ka hui mahi hala e kukulu i kekahi screened porch a mua. Hana ia a paa,  
the pineapple company for them to build a screened porch for us. It was done,  
hana ia he lumi no na alaka'i. Ho'i mai lakou ko lakou headquarters kela  
and a room provided for the elders. When they came that was their headquarters  
e noho ai ileila. Holoi ko lakou lole a hana, kakau ka lakou leka,  
to stay in there. They would launder their clothes, do their work, and write  
their letters,



a noho hookahi pule, a ho'i, a kamaaina, kakau leka mau ia Pres. Woolley.

and stay for a week and leave, and become intimately acquainted with us,  
and always writing letters to Pres. Woolley.  
Ike o Kelii iaia. Hele mai makou e ike iaia. I ka komo ana i ka halelao

Kelii knew him. We came to see him. For the purpose of entering the temple

hele mai makou. O maua no na hoike mua o ka halelao mahape o ka hoolao ia ana,

we came. We were the first witnesses in the temple after it was dedicated,

o maua na hoike mua. O maua na paamale mua i sila ia me keia mau keiki hanai.

we were the first witnesses. We were the first couple to be sealed with these  
adopted children being sealed too.

Noleila, oia ka kumu piha kanalima makahiki kela mea ana aku nei, kela makahiki

Therefore, it was the reason I was cited on the 50th anniversary of the temple  
the past year

aku nei i November, 1969, loaa ia'u i kela kuleana me kela lei.

1969, in November, when I received the citation with that lei accompanying it.

(CK: Kanalima makahiki) kanalima makahiki (CK: mai ko olua komo ana iloko

(CK: Fifty years) fifty years (CK: from the time you two entered into

o ka halelao, ae, nani no kela.)

the temple; yes, that is great.)

LC: Owau kanalima makahiki himeni wau, himeni no ke choir.

LC: Fifty years ago I sang in the choir (at the dedication).

CK: I ka manawa i hoolao i ka halelao, o oe no kekahi lala o kela papa himeni.

CK: At the time the temple was dedicated you were one of the members of that choir.

LC: Oia ke kumu i loaa ia'u i ka lei.

LC: It was the reason why I received the lei.

CK: Owai kekahi?

CK: Who else?

LC: Owau, o Hattie MacFarland, o Mary Tyau, Abbie Merseberg (MK: mahape wale no  
makou).

LC: I, Hattie MacFarland, Mary Tyau, Abbie Merseberg (MK: we only sat behind).

CK: Owai na kane, o Frank Woolley?

CK: Who were the men, Frank Woolley?







LC: Frank Woolley, o Mossman, oia ka mea nana alaka'i ia makou. I think

LC: Frank Woolley; George Mossman, he was the one that led us. I think

o Maniau kekahi (MK: O Kinney kekahi) Clarence Kinney. (CK: O Paul Elia kekahi)

Maniau Kamaouha was one (MK: Kinney was one) Clarence Kinney. (CK: Paul Elia was one)

o Paul Elia, oia kekahi. Aole no nui loa makou; poe koho wale no,

Paul Elia, he was one. We were not too many; only those who were selected

kaka'ikahi no makou. Hauoli wau no ka mea ua himeni wau i kela, but aole au

so we were few in number. I am happy because I sang on that occaston, but I did not

i komo i ka halelaa. Mahape mai oleila no ka mea owau ka wahine mua

enter the temple. After that time because I was the first woman

i ae ia e hele iloko o ka halelaa aohe me ka'u kane.

permitted to go through the temple without my husband.



CLINTON KANAHELE INTERVIEWING  
LYDIA COLBURN & MARY KELII  
JULY 30, 1970 AT LAIE, OAHU

Interloper ( )

C.Kanahele: Haawi mai oe, e Lydia, pili ana i ke kukulu ia ana na hale

C.Kanahele: Lydia, give an account of how houses were structured

ma Kona i kou wa opio.

in Kona in your youth.

L.Colburn: Ke kukulu ia ana na hale pili, noho wau me ko'u mau kupuna iloko o

L.Colburn: Regarding the construction of grass huts, I stayed with my grandfolks in

ka hale pili. He ano ke kukulu ana, hana ia ka pa pohaku a manao wau

a grass hut. Regarding the construction, a stone wall, I think,

eha kapuai mai ka lepo mai. Aohe kukulu ia ka hale o na Hawaii o ia mau la

four feet high from the dirt was laid. The huts of the Hawaiians in those days were not built

maluna o ke lepo. Kukulu ia keia pohaku apau, a hoopiha ia me ka iliili.

on the dirt. Having laid this stone foundation they would fill in with small stones or pebbles.

Oia ko kakou mea lohe mau ka olelo o na himeni Hawaii, "nehe ka iliili."

It is our reason for hearing in the words of Hawaiian songs "pebbles rumble."

Oia paha kekahi kumu a he iliili aleila kukulu ia ka hale mawaena konu,

It is perhaps one reason that after the pebbles were laid the hut was built in the center of this foundation;

meheamela paha elua, ekolu kapuai mai ka pa pohaku mai, kukulu ia ka

seemingly perhaps two or three feet from the outer edge of the stonewall

halepili maluna o keia. A o makou noho makou iloko; hana ia ka moena.

the grass hut was built on this. We stayed inside; wove mats.

Na kuena i wehi ia mai ka lauhala mai, oia ko makou mea, oia ko makou pela.

The pandanus not capable of being used for weaving, it was our, it was used for our mattress.



Hoopiha i keia mau iliili a piha, hana ia na moena, ekolu, eha moena.

The place was filled with pebbles, and three or four mats were made.

Ka moena malalo loa, he maka nunui, a maka-liilii, a ka moena maluna loa

The bottom mat was of largest weave, and those above were of smaller weave,

a makou i moe ai, liilii ka maka. Oluolu ka moe ana. <sup>but the topmost mat</sup> A o na mea

which we slept on was of very small weave. Sleeping was comfortable.

<sup>And the things</sup> e hoaala mai i ko makou wahi i hiamoe ai oia no ka babine, ka lau o ka babine.

used to give fragrance to our bed were the leaves of the barbine.

Kekahi poe he mea, ka pua o ka hala. Kela ano ikeika loa kona ala.

Certain people used the pandanus flower. That kind, her fragrance is too <sup>pungent.</sup>

Ko'u makuahine aohe makemake. But o ka lau babine, oia ka mea

My mother did not like it. But the leaf of the barbine, it was the thing

e hookomo iwaena i keia mea. A o ke komo mai nei oe iloko o ka hale, he ala.

put between these mats. And when you entered into the house there was <sup>fragrance.</sup>

Maikai ke ala o ka lau babine. A ina he la maikai lawe makou i keia mau mea,

The fragrance of the barbine leaf is desirable. And if the day were clear <sup>we would take these things out,</sup>

makou na kamalii, lawe i keia mau mea kaula'i ka la no ka mea he iliili wale <sup>these</sup> <sup>no</sup>

we children would take things out to dry in the sun because only pebbles

ka honua o ko makou halepili.

, constituted the floor of our hut.

CK: Ko'u wa liilii hiamoe no wau iloko o kekahi hale (pili) pili ma Hamoa,

CK: When I was small I slept in a certain grass hut at Hamoa (Hana, Maui)

mauka o Hamoa, o Hana keia. A kukulu ia ka hale maluna o ke kahua pohaku

in the uplands of Hamoa, and this was in Hana. The hut stood on a stone <sup>foundation</sup>

(kahua pohaku) e like me kau i olelo mai nei. Hana ia ka iliili (ae)

(stone foundation) similar to what you have described. The pebbles were <sup>put on (yes)</sup>





a hana ia keia pa pohaku (ae).

and this stone foundation was built (yes).

LC: Aohe mea kanu kanu ia maluna i pili i ka hale (aale). Na mea kanu pau loa

LC: No plants were planted near the hut on this foundation (no). All the plants  
ai mawaho no ka mea ai ke kahua, a ka hale ai loko mai, a mai neinei a ineinei

were in the outside surroundings and next was the rock foundation and further in  
from the edge was the hut, and from here to here  
kukulu maila na mea kanu - ka la'i ame na ano meakanu like ole. Nolaila,

were grown the plants - the ti and all kinds of other plants. Therefore,

aohe manawa e komo mai nei (ka puua) worms (kanapi), kanapi ame na ano . .

there was no opportunity for (the pigs) worms (centipedes), centipedes and such  
to invade.  
Ka elelu aohe makou ike ia mau mea ia mau la. Magmae ka nohoana, aohe kapulu.

We never saw cockroaches and such insects in those days. Living was sanitary,  
no pollution.  
Ina makemake makou e auau, auau no mawaho ma ka iliili no ka mea kahe no ka wai.

If we wanted to bathe, we bathed outside on the pebbles because the water  
drained off.  
Ke kahe mai ka wai mai ke kuahiwi, aohe manawa e polopolona i ko makou hale.

When the floods came down from the mountains our house did not have a musty odor.

Maloo mau ana na iliili. Oia ka mea ne'e ai, aohe paa mai, aohe komo mai

The pebbles were always dry. They moved and were never stationary, and

na elelu a o kela ano mea a kakou e ike nei i keia mau la.

roaches and such insects as we see these days would not come in.

CK: Keia hale a'u i noho ai, ano pili kela i ke kahawai. Maleila makou e auau ai

CK: This hut in which I stayed was somewhat close to the stream. There we bathed  
i ke ahiahi, ke ahiahi. Maleila no e holoi ka lole, a maleila no e loa  
in the evenings, the evenings. There the clothes were laundered, and there  
ka wai e inu ai. Aole ai iloko o ka hale, ai mawaho.

drinking water was obtained. Eating was not in but outside the house.



LC: Noho no maluna o keia iliili, hali no ka moena, noho makou ai. Ai no mawaho

LC: We would sit on these pebbles, lay down the mats, sit and eat. We ate outside  
o ka iliili. Ai no a ua, a . . .

on the pebbles. When it rained, . . .

CK: Mahea i malama ia ka ai, ka i'a?

CK: Where were the poi and fish kept?

LC: Ai luna o na umeka. Hana keia mau mea apau iloko o ka umeka, kau ia maluna

LC: On top in calabashes. All these things were put into the calabashes, hung up  
o (ka hale) ka hale. Aohe manawa e komo ai ka (iole) iole. Ka paakai  
against (the house) the house. There was no opportunity for (rats) rats to enter.  
mai kahakai no ka paakai. Hele no makou i kahawai, i kahakai, ka paakai no,  
salt came from the beach. We would go to the beach, the salt  
ua pii mai la ke kai i ka po a i ka la maloo, piha ka lua o ka pohaku,  
filling up depressions that had been previously filled by the waves during the  
night before and dried up in the sun's heat later,  
piha me ka paakai. A oia no ka makou paakai i hana ai. Aohe manawa e inoino ai  
the residual salt filling the holes. It was our salt as gathered. There was no  
opportunity for the food  
ka mea ai no ka mea hana no makou lawa no ka manawa pokole e ai, a kii hou no  
to spoil; we just would prepare enough to eat for the time being, and repeat the  
process  
na mea ai. A hanai no makou i ka moa, hanai no makou i ka puua,  
at the next meal time. We raised chickens, we raised pigs,  
a lawa no ka mea ai.  
and there was sufficient food.

CK: A he poi no ka oukou?

CK: Did you have poi?

LC: Ae, kanu nohoi. Ka makou poi o Kona aohe poi wai, (kalo, kalo maloo)

LC: Yes, taro was also raised. Our poi in Kona was not from wet land taro  
(but from dry land taro)  
kalo maloo, a ono nohoi o ka poi.

dry land taro, and the poi was delicious indeed.



CK: A ku'i oukou (ae), hookomo iloko o ka umeke.

CK: You people pounded the taro (yes) and put the poi into calabashes.

LC: Ka poi hookomo iloko o ka umeke, umeke nui, a lawa hookahi pule.

LC: The poi was put into large calabashes, which contained sufficient poi for a week.

CK: Pehea i holoi ia ka umeke?

CK: How were the calabashes cleaned?

LC: A, i kahawai nohoi. Hele i ke kahawai a holoi na umeke.

LC: Ah, at the stream indeed. We would go to the stream to clean the calabashes.

CK: Hookomo iloko o ke kai, hookomo ka pohaku iloko, a paa, aohe ne'e, a waiho

CK: Were sunk into little pools at the beach, and a stone weight placed in each  
calabash to prevent it from moving, and the vessel  
malie i mau la.

was left alone for a few days.

LC: Aleila, maikai ka . . Ka mea, ka umeke ai oia mau la aole kapulu, aole hauka'e

LC: Then, they were clean. The calabash could be in use for a few days without  
looking messy and smeared  
like pu me keia. Ke ai makou, pau pono, kohu mea ua holoi ia a maemae (maemae).

like it is today. When we ate, every bit was consumed, the calabash looking  
neat (clean) as if it had been washed.

A ka poe ku'i ai nohoi, iliili maluna o ka iliili. A hana ia wahi e malu ai

Those who also pounded the taro, did it on the pebbles. There was a shed made  
to shade

ka poe ku'i ai. A ko makou poi aohe kuke ia iloko o ke kini e like me keia mau la

those pounding the poi. Our taro was not cooked in metal containers as we do  
these days.

(Kalua) kalua ia iloko o ka imu. Ke kalo, ka ulu, na mea apau loa ai loko o ka  
imu.

(Cooked underground) cooked under-ground. The taro, the breadfruit and everything  
else went into the imu.

Pela no . . Oia, ke wehi ia mai ka imu a ihi ia ke kalo kiloi 'ku ka i'a

Thus was it. That was so; when the imu was uncovered and the taro peeled,  
fish would be thrown

maluna o keia mau pohaku.

on these hot stones.





CK: O ka uwala, ina hemo mai ka uwala aoie ia ii koke ka uwala, a hiki no

CK: With respect to potato, if the potato comes out of the imu it does not ferment quickly, and can  
ke waiho ia ka uwala pule a oi, aoie ii.

be left out more than a week without fermenting.

LC: Aoie ii. Pela no me ke kalo, a ke ihi ia ke kalo, ano papa'a ma kekahi aoao,

LC: Won't ferment. Just like the taro, and when the taro is peeled the overcooked  
nui ka ono. O makou na kamalii ono loa makou. Like kela me ke kanake  
is extremely delicious. To us children it was very delicious. It was like candy  
ia makou ia mau la. (Ai ke kalo ulika) ulika (a papa'a) papa'a, a pela no  
to us in those days. (You would eat the sweet part) sweet end (the crispy part)  
me ka papa'a o ka uwala. Koekoe no makou me ka opihi nunui, koekoe a

was the crispy part of the potato. We would remove the skin with a large opihi  
ano pau no ke ano papa'a. Oia ka makou mea i ai ai. Aohe ike makou ia mea

most of the burned part. It was our food<sup>as</sup> eaten. We did not know what

he kanake o ia mau la. O keia mau mea oia ko makou mea ai. A pela me  
candy was in those days. These things they were our food. And so was

ka pilali kukui. Hele makou i kekahi o ka poe kukui (Mary Kelii: a nui  
the gum of the kukui tree. We would go to some of the kukui trees (Mary Kelii:  
ka pilali maluna o ka laau). O ke kukui oia ka pilali ono loa ia makou.  
and there was  
plenty of gum on the trees). To us the gum of the kukui tree was most delicious.

CK: Ai ia kela mea?

CK: Was that thing eaten?

LC: Ai ia. Ono, ono ka pilali kukui. Kekahi mau himeni nohoi himeni ia

LC: It was eaten. Tasty, tasty was the kukui gum. Certain songs that are indeed  
"pilali kau kukui". (Oia ka?)  
sung

refer to "the gum on the kukui tree." (Is that so?)



Mary Kelii: Pela no ko'u hanai ia ana. Ko'u hanai ia ana, ko'u kahu-hanai nana

Mary Kelii: Thus was my bringing up. In my bringing up, my foster parent he  
no i kukulu ko makou halepili, <sup>pa</sup> pohaku a puni, like pu me keia kiekie,  
built our grass hut with a stone wall around, like this in height,  
a ki'eki'e ae oluna, a oloko hana ia ka aaho. A maloko ka lau o ka lauhala  
and higher, and the frame sticks were inside. The pandanus leaves were inside  
(LC: oia ka mea pili) <sup>ka</sup> pale oloko, a o ka pili owaho, hana ia a paa.

(LC: it was the thatching), the covering inside but the thatching was outside,  
which was made secure.  
Hana ia maleila kohu ano hawaii. Ke ua a kahe mai ka wai oleila a komo iloko

A sort of flume was installed there. When it rained the water <sup>flowing in it</sup>  
<sup>would drain into</sup>  
o ko makou pahu no ka mea ai makou i ke kula. Hoomaopopo oe ina hele oe ileila  
our water barrel because we were in an open country. You recall if you go there  
ike oe i kela pohaku o Kalualapa, ki'i pohaku nui o Keone-oio, o uka oleila.

you see that stone landmark called Kalualapa, the large stone landmark of  
<sup>Keone-oio, and up there.</sup>  
A malalo leila, leila makou, ko makou kahua. Hana ko'u kahuhanai.

And below there, there was our, our foundation (home). My foster father had  
built it.

LC: Aole kahawai oleila.

LC: No streams there.

MK: Aole kahawai. Kau iluna o ke (kekake) kekake, ka hoki, hele i kai i Keoneoio

MK: No streams. We would ride on (the donkey) the donkey, or the mule, and would  
<sup>go to Keoneoio</sup>  
kii ai ia mau kalani wai a hoihoi mai a hookomo iloko o ka pahu.  
and fill a few gallons of water and return and pour it into the barrel.

CK: Heaha ka wai ma Keoneoio, he waipuna?

CK: What kind of water was at Keoneoio, ground water?

MK: Kela wai hapa-paakai, wai-puna (wai-puna). Ke nui ka ua piha keia poe pahu

MK: That <sup>was</sup> brackish water, well water (well water). When there was much rain these  
<sup>barrels</sup>  
i ka wai. Ke piha, ke hoomaka mai ka ua, oia ko makou wai.

would fill up. When it rained, when filled, it was our water.



Maleila, hele i ka mahiai. Kana hana he mahiai hala. A pau, hele i kahakai  
 There, my foster parent farmed. His occupation was growing pineapples.  
 i ka lawaia. Loaa maila ka i'a, a hoi,<sup>maila</sup> ku'i a paa, kau wau maluna o ke kekake,  
 to fish. He would catch the fish, return, string up the fish, and I would  
 a lawe i Makena e kuai ai. Hele a hiki leila, kahea akula i ka poe,<sup>mount the donkey,</sup>  
 and peddle the fish at Makena. Having arrived there I would hail the people,  
 ia Kapohakimohewa ma, oia poe kahiko, kahea 'kula: "I'a." "A hea kau i'a?"  
 like the Kapohakimohewa's who were the oldtimers, saying: "Fish." "And what  
 Auwe, haha'i 'kula wau, "A he moano<sup>1</sup>." "Mai." Hele 'kula, lilo. Ai aleila  
 Auwe, I would reply, "moano." "Come." I would go and make the sale. There  
 lilo i keia mau mea i'a apau loa. Loaa maila kahi elima, eono kala.  
 all these fish would be sold. I would get five or six dollars.  
 Hele pololei i Makena. Aona, oia ka halekuai kahiko loa ileila, o Aona Chang.  
 Would go straight to Makena. Aona, Aona Chang it was the oldest store there.  
 Kuai ke kopaa, ka laiki, ka palaoa, ka palena, a loaa, kau maluna o keia kekake  
 Would buy sugar, rice, bread, crackers, and having obtained them, I would ride  
 a hoi. Ko'u wa opiopio.<sup>on this donkey</sup>  
 and return home. This was life in my youth.

CK: Keia halepili a oe e walaau maila (ae), heaha ka laau i hana ia i keia hale-

CK: This grass hut you mentioned (yes), what did the frame consist of, was it  
 pili, he ohe? (LC: hau)<sup>2</sup>  
 bamboo? (LC: hau)

MK: Keia, keia pili aole hau, he paka<sup>3</sup> (paka), he kumu paka. Ano mea, kona hua

MK: This, this frame was not of hau, but paka (paka), the paka tree. This kind of  
 liilii, kohu ano like pu me ka hua o ke kope. Oia ka laau ana i hele ai e oki.  
 were small, somewhat like the seeds of the coffee. It was the tree that was cut.  
<sup>1</sup> goatfish <sup>2</sup> a lowland tree (Hibiscus tiliaceus) <sup>3</sup> This tree needs to be identified.





Nui ino kela ulu ai ileila.

That plant grew abundantly there.

LC: O ko makou, he hau.

LC: Ours, it was hau.

MK: O ka hau, oia ko makou i nakiikii ia ai keia poe aaho.

MK: The hau, it was our tying material for these thatch<sup>ing</sup> purlin.

CK: Ka makou i Hana, i Keanae, he ohe wale no no ka mea he aina ua kela,

CK: Ours in Hana, in Keanae, was only bamboo because those are rainy areas,  
nui ka ohe.

where bamboo is plentiful.

MK: Ma kela aole loa ka ohe. O kela paka, oia. A o ka mea, iho no oe i kahakai,

MK: In upper Keoneoio there was no bamboo. That paka, it was. And for that thing,  
loa ka iliili, hoi mai, a halii malalo. A ka makou . . . Aole makou . . .  
you would go to the beach,

gather the pebbles, return, and lay them down. And our . . . We did not . . .

Iloko o ka umeke pohue. Kanu pohue ko'u kahu-hanai. Nunui, me ka mea nunui

Squash was used for calabashes. My foster father planted squash. Big ones,

ame ka mea liilii. Makou ai apau, a okioki oe apau, a hana (CK: hana umeke),  
the large

and the small ones. We would eat some, and you would gouge others, and make,

hana umeke, me ai na makou, a hookomo iloko o ke koko. Keia aho hana ia ke koko.  
(CK: make calabashes),

make calabashes as food containers for us, and place each in a carrying net.

The carrying net was made of fish line.  
Komo iloko a komo keia poe mea, a (kau iluna) kau iluna. Na aoao, keia aoao

These calabashes were placed into these nets, which (were hung up) were hung up.

On the sides, this side  
me keia aoao, maleila makou i moe. Hiki mai na alakai moe lakou i hookahi wahi.

and this side of the hut there we slept. When the missionaries came they slept

in one spot.  
Hana ia ke aho loihi maluna leila. Maleila i kakau ai ka lole. Ma kahi aoao

A clothes line was strung up there. On there were the clothes hung. On one  
side



kakau ai ke kapa. Oia ke ano ko'u malama ia ana i ko'u wa opiopio.

would hang the blankets. It was how my bringing up was in my youth.

LC: Keia manawa, aohe misiona e like me oia mau la.

LC: This time, there are no missionaries like those of those days.

CK: Aole komo wale me ke kamaa iloko o ka hale.

CK: They did not just walk into the house with shoes.

MK: Aohe puka-aniani. Hookahi wale no puka, ka puka e komo aku ai.

MK: Our house had no windows. There was only one opening, the door for entrance.

LC: A ko makou, aohe. He puka ma kahi aoao a he puka ma kahi aoao. Komo no oe

LC: As for our house, no. There was a door at one end and a door at the other end.

You would enter

a puka no ma kahi aoao a ma kahi aoao. Loaa mau no (ka ea) ka ea maikai.

a door at one end and exit at the other end. There was always a good circulation  
of (air) air.

CK: He aina wela ka oukou o Kona (ae).

CK: Kona is certainly a hot place (yes).

LC: O Honaunau he wela; Honaunau wela; wela o Honaunau (Hawaii). (CK: Keia aina  
o oukou . . )

LC: Honaunau is hot; Honaunau is hot; Honaunau is hot (Hawaii). (CK: This country  
of yours . . .)

MK: O Kalualapa oia kainoa o keia wahi (Maui).

MK: Kalualapa is the name of this place (Maui).

CK: Aole kela he aina wela. Hu'ihu'i kela wahi i ka po (ae, hu'hu'i).

CK: That is not a hot country. That place is chilly at night (yes, cold).

MK: Mahiai ko'u kahu-hanai, mahiai i ka hala kahiki, <sup>aohe</sup> keia hala kahiki, kahiko.

MK: My foster father grew crops, cultivated pineapples, these pineapples.

Kanu ka uwala, kanu ka he'i. Ko makou pa, ulu nui na hua mea ai.

He planted potatoes, planted papayas. In our yard there was plenty of fruit  
trees.

Kona poe ohana molowa, aole mahiai, aole loaa na hua mea ai. Hele mai ileila,

His relatives were lazy, would not plant, hence did not have fruit trees.

They would come to his place,

lele i ka kipoku e ko'u kahuhana. A ka'u hana ike, ina hele oia i kahakai,

and my foster father would send them away. My strategy was if he went to the  
beach,



lawe ia 'u keia poe kamalii apau ileila a ohi ka papaya, ka he'i, a hoi.

I would take <sup>all</sup> these children there and pick papaya, papaya, and they would return.

Aia makou e ike e hoi mai ana oia, "Auwe, eia ae o Aukuu." Kahea ia

When we espied him returning, "Auwe, here comes Aukuu." My foster father

ko'u kahuhanai o "Aukuu" no o ka okuu i kahakai e nana ai i ka i'a.

was given the nickname, "Aukuu" because he was always squatting at the beach  
spotting the fish.

"A, eia ae o Aukuu." Hoi mai ma kahi puu pohaku a ike aku ua nalowale oia,

"Ah, here comes Aukuu." When he approached the rocky hill upon returning and  
we noticed he was not in view  
hoomaka makou e holo o ike mai oia.

we would begin to run lest he would see us.

CK: Mahea i hiamoe ai na kanaka iloko o ka halepili?

CK: In the grass hut where did the occupants sleep?

LC: E like ka 'u mea i olelo aku ai, ua hoopiha ia keia mau mea apau me ka

LC: Just like what I have already said, this pandanus bed was filled with all these

lauhala, koena lauhala, no ka mea nui ka hana moena o ko makou poe, ka moena,

pandanus leftovers and strippings because we did a great deal of weaving mats,

ka peahi, a nui na mea na lauhala aohe i hana ia, a oia ka mea e hoopiha ai

fans, and consequently there were leaves not used, and they were used as fillers

iloko o keia mea, hele a kau iluna.

for these beds, making them quite high.

CK: Ma, ka aoao hea o ka hale? (MK: mawaena)

CK: On what side of the house? (MK: in the middle)

LC: O waena he wahi hele, makahi aoao, makahi aoao. (CK: Ka poe kane . . ?)

LC: The middle was for walking, and the sides for sleeping. (CK: The men. . .?)

ma kahi aoao, a ka poe wahine ma kekahi aoao.

on one side, and the females on one side.

CK: Poe wahine ma kahi aoao (ma kahi aoao).

CK: The females slept on one side (on one side).





LC: Ma kahi aoao. Ai no paha, aohe makou ike ka manawa lakou i pili ai,

LC: On one side. Perhaps, <sup>but</sup> we did not know the time the sexes got together,  
aohe maopopo. (CK: No ka mea poeleele, aohe kukui.) Poeleele, aohe kukui.  
we didn't know. (CK: Because it was dark, and there was no lamp.) Dark, no lamp.

MK: Kukui helepo (LC: kukui helepo).

MK: A lantern (LC: a lantern).

CK: Napoo no ka la, pau ka poe i ka hiamoe.

CK: As soon as the sun set everybody went to sleep.

LC: Ae, a paani no. Ina mahina oia ka manawa makou i hauoli ai mawaho o keia wahi.

LC: Yes, and there was amusement. If the moon was bright it was the time for us to  
entertain ourselves outside of this hut.  
Kani no na ukulele, kani nohoi ka ukeke, hauoli nohoi, himeni nohoi, oli nohoi

The ukuleles would sound, the musical bow was strummed, all enjoying themselves  
indeed, singing also, chanting also.

ka poe. A ko makou hana, aohe makou, aohe poe inu lama iwaena ko makou mau  
kupuna.

During our entertainment we did not, nobody drank liquor among our grandfolks.

Maikai ko lakou noho ana, maluhia. Mahope mai, a hoi makou iloko o ka hale laau.

Their life style was good, peaceful. Afterwards, we moved into a frame house.

Kukulu ia hale laau no ka mea male ko'u makuahine he haole. Hele makou iloko

A frame house was erected because my mother had married a haole. We moved into

o ka hale laau, a hoomaka ke kikania e ulu mai, hoomaka inu, inu i ka swipes,

a frame house, and the tares began to grow, people began to drink, drink swipes,

a pela wale. But ka noho no nae iloko o keia halepili, hauoli loa wau

and so on. But life in this grass hut I enjoyed very much

no ka mea maikai.

because it was good.

CK: O ka ea iloko o keia hale maikai mau ka ea (maikai ka ea).

CK: The air in a grass house was always fresh (the air was good).

LC: No ka mea he puka-aniani ko makou ma kahi e pa mai ka makani.

LC: Because our hut had a window on the windward side.



Wahi puka-aniani uuku no maleila, a komo mai, a wehe i no na puka a komo mai.

There was a small window there, and the air would come in, and the doors were  
opened and the air came in.  
A aala nohoi no keia lau babine, aala no.

These babine leaves would indeed fill the house with fragrance.

CK: Pehea ka makika?

CK: What about mosquitos?

LC: Aohe makika o oia mau la. Aohe ike, aohe makou ike ia mea he makika .

LC: No mosquitos in those days. We did not know of mosquitos.

CK: No ka mea he aina maloo kela.

CK: Because that country is dry.

LC: He aina maloo. Aohe makou makika i kela mau la. Aohe i ike ia mea.

LC: That is dry country. We did not have mosquitos in those days. We were not  
cognizant of such things.  
Maikai, hauoli, naauao no ke ano na poe o kela mau la. Hana no lakou

Life was good, happy, and the people of those days were intelligent. They did  
things  
na mea e oluolu ai ke ano o ko makou noho ana. Ka poe umiumi, a he opihi ka mea  
that made our mode of living pleasant. The bearded used opihi shells  
e huki ai i ka umiumi. E, pela paha ka oukou.

as twizzers to pull out the hair. You perhaps do it that way.

MK: Ko'u kahuhanai hiki iaia ke houlu a loloa kona umiumi. Ko makou wahi moe,

MK: My foster father could grow his beard long. With reference to our bed,  
ko'u kahuhanai wahine akamai oia ke nala moena nu'a<sup>1</sup>. Oloko o keia wahi

my foster mother, she was skillful in weaving the nu'a. The interior of this  
thing  
hoopiha ia me ka lauhala. Then o ka ha o ke kulina, pau ka hua maila o ke kulina,  
was filled with pandanus. Then corncobs, that which were left of the corn after  
the grain had been removed,  
o kela ha, wehe ia apau, kaula'i ia, a hoopiha ia iloko leila me ka lauhala.

together with the husk, after being dried in the sun, were filled in with the  
pandanus leaves.

<sup>1</sup>  
Bed of mats piled upon each other as thick as desired.



Akamai ko'u kahuhanai wahine i ka nala ka moena. Hiki iaia ke nala ka moena  
 My foster mother was skillful at weaving mats. She could weave a mat  
 ma keia mau aoao elua, akea o waena e like pu me keia nei ka akea.

at these two ends, the middle section being wide like this width.

Maleila makou e ai ai. Hookomo ka poe i'a a na mea <sup>ai</sup> koe, hookomo iloko o ke koko  
 We ate there. Fish and left over food were placed, placed into a koko or net  
 a kau iluna.

which was hung up.

CK: Kau na umeke iluna iloko o ke koko.

CK: The calabashes were hung up in the koko.

MK: Kau na umeke iluna, a maleila i waiho ai na mea ai, ka i'a, ka uwala.

MK: The calabashes were hung up and there the food such <sup>as</sup> fish and potato was stored.

Aohe o makou kalo, ka uwala. Poano hele makou i Kihei, loa ka poi a hoi maila,

We had no taro, only potato. On Saturdays we would go to Kihei, obtain the poi  
 wili me ka palaoa. Keia palaoa iloko o ke kapu (CK: keia palaoa haole), and return,

and mix it with flour. This flour would be placed into the tub (CK: this haole  
 palaoa haole, hookomo iloko a wela ka wai wela. Komo, a noke ia maila flour),

conventional white flour, in hot water. The flour put in it was continually  
 i ka wili a paakiki kela palaoa. Kau luna o ke papa, ku'i like me (me ke kalo) stirred

until that flour was hard. Then it was put on a poi board, pounded as if it  
 ke kalo (me ke kalo), a pau, hoo hui me ka poi, a pau ka pule. (were taro)

were taro (were taro), and then, mixed with the regular poi, and this would last  
 the family for a week.

CK: A mahea i hookomo ai keia poi?

CK: Where was this poi put?

MK: Ai loko keia poe (CK: keia poe kelamania?) No, aole kelamania (LC: aole kela-  
 mania)

MK: In these (CK: earthen jars?) No, not earthen jars (LC: not earthen jars)

pohuehue nunui, nunui ka umeke pohuehue.

but large calabashes, large calabashes from the gourd plant.





LC: He inoa hou oko'a hou ae no kekahi o kela. Oia hoi ua kanu ia no ia mau mea

LC: There is also another name for that. That is, these plants were grown for

(MK: he umeke) he umeke pohuehue. (MK: Oia ko makou kahea iaai. Ono ka ai

(MK: calabashes) gourd calabashes. (MK: It was our name for it. Food in iloko leila.)

there was tasty.)

MK: Ono. Ku oe keia mea, a hoomaka oe e hooma'ema'e a hana ma'ema'e oe keia,

MK: Delicious. You would let this gourd stand and you would begin to clean it out,

waiho oe kela hua, kela pulu iloko apau, a ku i ka wai (LC: Kaula'i i ka la)

casting away the seeds and that pith in it, and then let it stand in water

(LC: Dry it in the sun)

kaula'i i ka la.

and dry it in the sun.

CK: Waiho iloko o ke kai he mau la.

CK: You would soak it in the sea for a few days.

MK: Aohe o makou kai o ia mau la (LC: aohe o makou kai). Noho makou i kuahiwi

MK: We had no sea nearby in those days (LC: we had no sea). We lived in the mountains

(LC: Aohe makou kai.) Noho makou iuka o ke kula, elima, eono mile hiki ai i kahakai.

(LC: We had no sea.) We stayed up in the open country, which was five, six miles from the beach.

LC: O makou na kupuna olelo ia "he ipukai ko'u, he ipu kai ko iala." A makou pau loa

LC: Our grandfolks used to say, "I have a bowl, and he has a bowl." All of us

ai no makou iloko o ko makou ipukai (oia?), aole hui aku hui mai ke ano ke ai ana.

used to eat from our own bowl (was that so?), not all eating from the same bowl.

Kekahi poe ai lakou, but ko makou hanai ia ana, aohe. Ai no wau i ko'u ipukai

Some people would eat in that manner, but in our bringing up, not so. I would eat from my own bowl

pela no ko'u keikeina, a pela no makou ka ohana nui.

and thus did my younger sibling, and thus did our entire family.

MK: O makou aohe. Owau no elia maua hanai. Aohe laua keiki. Hanai oia i ke keiki

MK: We, no. I, two of us were raised as foster children. They (foster parents) had no children. He raised the children of



o kona keikeina, he keikimahine, a hanai oia i ko'u Mama, ohana hoahanau nona.  
 his younger sibling, a girl, and he raised my mother, who was a cousin of his.  
 Ai kana olelo: "Kuahine, hele oe ma'o, a hele mai oe." Ua hapai ko'u makuahine.  
 His words were: "Cousin, you walk over there and you walk back." My mother was  
 Hele mai nei i ko'u mokuahine. "Hanau ana oe he keikimahine, na'u kena pepe." <sup>pregnant then.</sup>

My mother walked to him. "You are going to give birth to a girl, and that baby  
 A pololei. Kona hana' ana lilo wau i ka hanai iaia, ia laua. <sup>shall be mine."</sup>

And true. Upon my mother's giving birth I was taken to be a foster child of  
<sup>theirs.</sup>

LC: Pela no ko'u mau kupuna. Akamai lakou i ka nala moena. Ko'u mokuahine

LC: Thus were my grandfolks. They were skilled mat weavers. My mother  
 akamai oia i ke nala ka lauhala moena, but liilii. Aohē oia i hana kela hana  
 she was skillful in weaving pandanus mats, but of small weave. She did not do  
 ia manawa no ka mea na kupuna o lakou ka mea i hana. A u'i nohoi na mea. <sup>that work</sup>

at the time because their grandfolks they were doing the weaving. The articles  
 Ina oe hiamoe i ka po, oluolu o ka moe ana no ka mea hiki oe ke ka'a <sup>made were certainly good, pretty.</sup>

If you slept at night, the sleeping was pleasant because you could roll  
 mai kekahi wahi a i kekahi wahi. Nōlunolu ke ano ka hiamoe ana, aole like  
 from one place to another place. Sleeping was soft and springy, not like  
 me na pela o keia la. He oko'a no. Ia mau la, auwe, hauoli loa makou. <sup>mau</sup>

the mattresses of these days. The former <sup>were</sup> different. In those days,  
 Ke hiki mai ka ahiahi, ka mea mua ho'e mai olokaa maluna o keia mau pela. <sup>we were very happy.</sup>

When evening came the first person returning would roll on these beds.

CK: Hiki mai ka wa anu, pehea?

CK: When cold weather came, what?

LC: A mahana. He mea, he pa'upa'u ko makou kapa e hiamoe ai. Mahana keia mea,

LC: We were warm. Tapa was our blankets we slept with. This thing was warm,



he pa'upa'u (MK: mahana) aole hu'ihu'i, mahana.

the tapa (MK: warm) not cold, warm.

CK: O ka wa kahiko o na ~~pe~~ pepe, heaha ke kaiapa i hana ia?

CK: In the olden times what was used as diapers for the babies?

LC: O ko makou la he kaiapa no.

LC: In our day there were conventional diapers.

CK: Mamua o kela manawa, maopopo anei oe?

CK: Before that time, do you know?

MK: Aole au maopopo heaha la ko'u kaiapa (LC: he welu.)

MK: I don't know what my diapers were (LC: of cloth.)

CK: He pa'upa'u paha no.

CK: Perhaps, tapa.

LC: He pa'upa'u no, he mea no, he halii kalakoa no ka mea he kalakoa o ia mau la.

LC: Tapa, also calico sheets because there was calico cloth in those days.

MK: Hana ia he mau kaiapa kalakoa.

MK: Calico diapers were used.

CK: Mahea mai keia mau welu kalakoa?

CK: Where did the calico cloth come from?

LC: Mai ka halekuai mai, halekuai pake.

LC: From the store, Chinese store.

CK: Mamua kela manawa, oia ka'u mea.

CK: Before that time, it is what I am making reference to.

LC: Oia ka mea maopopo ole ia'u, aohe maopopo ia'u.

LC: It is something I don't know, I don't know.

CK: Mamua i ka wa kinohi, kinohi loa.

CK: Before in ancient, very ancient times.

MK: Kela aohe maopopo o ia manawa.

MK: That I don't know in those times.





LC: No ka mea ninau mai kekahi poe ia 'u, ka poe tourists, hele nei e makaika'i.

LC: Because some people have asked me, these tourists who come to visit.

Ninau mai lakou ia 'u, "E, ua lohe makou ahe komo ka poe Hawaii i ka lole mamua."

They would ask me, "Say, we have heard the ancient Hawaiians did not wear  
clothes before."  
A nana wau ia lakou a pehea ana la ka'u noonoo ana, a olelo 'ku no wau,

I would look at them and wonder how I would respond, and I would say,

"E, manao no wau komo no makou i ka lole no ka mea ko makou kupuna mai

"Yes, I believe we wore clothes because our ancestors were from

Ierusalem mai, a he poe lakou i komo i na lole nani. A hele mai ko makou

Jerusalem, and they were people who wore beautiful clothes. Our ancestors came

kupuna hiki ia Amelika komo no lakou i na lole o Amelika. Mai Amelika mai

to America and they wore clothes in America.

From America

a ho'e i Hawaii nei. Manao no wau komo no ko makou kupuna i na lole."

they came to Hawaii. I believe my ancestors wore clothes."

Oia ka'u i olelo ia lakou. "A nana, olelo mai oe." "Ae, ko'u mau kupuna

It was my response to them. "See, you have said it." "Yes, my ancestors

mai Ierusalem mai, a he poe lakou i komo na lole nani. Ma Amelika komo no

came from Jerusalem, and they were people who wore fine clothing. In America  
people wore  
i na lole, a hoi i Hawaii nei. A manao wau ai no ka naauao, oiahoi,

clothes, and came to Hawaii. I believe they had the knowledge, perhaps

ahe me na materials like pu me kela." (MK: na pa'upa'u).

not the kind of materials their predecessors used." (MK: tapa cloth).

CK: Ina nana oe i na kii kahakaha ia o na Hawaii mamua ka manawa i hiki mai

CK: If you notice the early paintings of the Hawaiians as they were before the

ka poe haole, o Captain Cook ma, he lole no na wahine. Paa no ko lakou huna,

arrival of haoles, of Captain Cook and company, the women wore clothes. Their  
secret parts were covered,  
pela na kane. He malo no na kane. Aole lakou helewale.

and thus were the men. The men had loincloth on. They did not go naked.



Aole like me na poe hippies o keia manawa. Ke hele wale ma kahakai,  
 Not like the hippies of these times. They go naked on the beaches,  
 hele olohelohē loa.  
 go completely naked.

MK: Ko'u kahuhanai, kona lōle punahele loa keia, ka malo. Hiki no iaia ke noho

MK: My foster father, his favorite attire was the malo. He could stay  
 po ka la me keia malo. Ke hele i kahakai a hoi mai a anuanu, lalau 'ela  
 all day in this malo. When he went to the beach and returned feeling cold  
 no kahi huluhulu a paa i ka malo. Aole makou i olelo aku, "Papa, aole oe hūlahi-  
 la  
 a blanket and cover the malo. We would not say, "Papa, aren't you embarrassed  
 kou hele ana pela?" No, paa kela malo ke hana mai, paa. Noho oia me kela lōle.  
 going around that way?" That malo was secure whenever it was on. He would stay  
 in that attire.

CK: Pehea, kau poe kuku ou, o oukou, inu no i ka awa? (LC: Aale.)

CK: What about your grandfolks, did they drink awa? (LC: No.)

MK: Aale, ko'u kahuhanai aole inu i ka awa. (CK: Aole inu i ka awa.)

MK: No, my foster parents did not drink awa. (CK: Did not drink awa.)

LC: Hoi makou i Maui a ike au i ka poe inu awa. (MK: Inu awa, inu uwala.)

LC: When we went to Maui did I see people drinking awa. (MK: drinking awa, drinking  
 sour potato.)

CK: Pehea ka hooponopono ana i keia inu, keia mea ka awa?

CK: How was the awa prepared for drinking?

LC: Ku'i ia kekahi poe, mama nohoi, mama apau a hookomo iloko o ka ipukai,

LC: Some people would pound it, some chew it, chew it and then spit it out into a  
 a kanana nohoi a pau. Oia ka lakou i inu ai. Ka hana ia 'ku, pehea la,  
 bowl,  
 and also strain it well. It was what they drank. How it was made I don't  
 aole au maopopo loa. A ka'u i ike, kekahi poe he ku'i (a ku'i) ku'i me ka pohaku  
 know too well. All I saw was that some people would pound it (pound) pound it  
 with a stone  
 a kekahi poe mama, a ina oe e mama, auwe.  
 and some people would chew it, and if you chew it, wow!



MK: Mano'ano'a ka waha (LC: mano'ano'a ka waha.) (CK: Mahuna awa, mahuna awa

MK: The mouth feels numb (LC: the mouth feels numb.) (CK: The mouth has a scaly,  
ka waha) mahuna awa. scaly

appearance) scaly appearance.

LC: Ka poe inu ka awa, ea, mahuna awa ko lakou helehelenā, ano'e.

LC: People who drink awa, their faces look scaly and peculiar.

MK: Hele a ano'e iwaho o ko lakou ili.

MK: The skin looks peculiar.

LC: Ai ka mea apiki pau ko lakou inu awa ana, hoomaka mai ka helelei keia ili,

LC: The strange thing is that after their drinking of awa, the scales begin to fall,

a u'i ko lakou ili, maikai, but aole lakou hi'o ma'o a maanei, noho lakou

and their skin looks good and pretty, but they do not behave unruly, and they

i hookahi wahi himeni na himeni (MK: kani ka himeni, kani ka hula, ke oli.)

will remain in one spot and sing songs (MK: sing, sing dance tunes, chant.)

Oia ka mea paa ia'u ka himeni "Kaua i ka huaiai." Ka lakou himeni kela,

It is how I learned the song, "Kaua i ka huaiai." That was their favorite song,

"Kaua i ka huaiai." Hauoli ko lakou noho ana.

"Kaua i ka huaiai." Their life was a happy one.

CK: Ina inu ka awa, he ano like kela me ka laau o ka haole, ka chloroform,

CK: Awa if drunk is somewhat like that haole medicine, chloroform,

mea hoomoemoe. Aka, aole i nalowale ka noonoo o ke kanaka. (LC: Maikai

which induces sleep. But, with awa man does not lose conscience. (LC: Their

no ko lakou noonoo.) Hele ke kino a malule ke kino, a moe malie lakou.

mind remains sound.) The body becomes numb, and they lie still.

He hoomaha kela i ke kino. (MK: Hoomaha.) Olelo mai ka haole he tranquilizer

That relaxes the body. (MK: Relaxes.) The haoles say that is a tranquilizer.

LC: Olelo mai lakou i ka wa e ala mai i ke kakahiakanui maikai ke kino,

LC: The old people would say that when they got up in the morning the body felt good,





aohe ehaeha, maikai ka poe. Aohe like me na poe inu lama. Ala mai  
 no aches, they all felt good. Not like those who drink hard liquor. They would  
 arise  
 i ke kakahiakanui eha ke poo. Hele a inu kope, a inu hou ka lama i maikai o  
 lakou.  
 in the morning with a headache. They would drink coffee, and drink liquor  
 again so they would feel right.  
 Keia poe aole pela. Pela no me ka poe inu awa. Maona lakou, a loa no kahi  
 pupu,<sup>1</sup>  
 These people were not that way. Thus were the awa drinkers. They would also  
 fill up and they would have some pupu,  
 kahi i'a maloo, a pela wale. A o ka uwala oia no ka lakou mea inu ai.

some dried fish, and so forth. The potato, it was also something they drank.

A ka poe inu panini<sup>2</sup> okoā no ko lakou ano, ano hi'o no ko lakou ano.

Those who drank panini their behavior was different, their conduct was one of  
 restlessness.

MK: Ka poe inu panini hele makou mahiai keia laulima, mahiai ka uwala, kulina paha,

MK: Cactus drinkers, we would cultivate on a cooperative basis, would cultivate  
 potato, corn perhaps,  
 a hoi mai hele i kolau, hoi mai nui ka i'a. A, a ka mea ka puuahi wahie,

then fish with leaves and seine, and return with much fish. And the pile of  
 kindling wood would be afire,  
 pulehu, a noho, ai, a ike oe ia lakou inu ka panini, kalana ia mai ka panini.

the fish roasted, and all would sit and eat, and you would see them drinking  
 cactus wine, and straining the cactus drink.

CK: O ka panini, na ka poe haole i lawe mai ka panini (MK: nui ino). O ka uwala,

CK: The cactus, the haoles introduced the cactus (MK: which is in abundance). That  
 sweet potato  
 na ka poe Hawaii no. He ai hakake kela o ka uwala.

is indigenous to Hawaii. Sweet potato is a native food.

MK: Ke hiki mai ka manawa nui ka uwala hana ia kela mea ka inu uwala. Pala

MK: When sweet potato became plentiful that was made into a potato drink. When the  
 a nui ka panini ohi kela panini apau. Panini pala, a ho-awaawa, ho-awaawa.

cactus was ripe, great quantities were gathered. The ripe cactus would be  
 fermented, fermented.

He ekolu, eha la, a awaawa kela panini, a kanana ia. Oia ko lakou mea e inu ai.

After three or four days the cactus would be fermented, and it was strained.

It was their drink.

<sup>1</sup> Shellfish

<sup>2</sup> Cactus



- LC: Aole kala kela mea ka inu ai. (CK: Kela, kou aina kela o Kula) kuu aina kela.
- LC: Cactus drinking had been going on for some time. (CK: That was indigenous to Kula) that being my country.
- CK: O Kanaio, kela mau wahi he nui ka panini.
- CK: At Kanaio and its environs there was much cactus.
- MK: Makou o Kenooio like pu.
- MK: We at Kenooio had plenty of it too.
- CK: Hawaii, o Kona, ka oukou i noho ai.
- CK: Kona, Hawaii, was your native land.
- LC: O Kona ka'u keia e walaau nei. (MK: Ka'u no o Honuaula)
- LC: I am talking about Kona. (MK: I am referring to Honuaula)
- CK: Pehea ka poe o Kona, inu uwala no lakou?
- CK: What about the people of Kona, did they drink sour potato?
- LC: Aohe ike ko'u mau kupuna e inu ana oia mea.
- LC: My grandfolks never drank such a thing.
- CK: Kanu no lakou i ka uwala ia manawa?
- CK: Didn't they plant sweet potato at the time?
- LC: Ae, ka uwala he mea ai kela no makou. (Ke kalo) ke kalo, ka ulu, he mau mea ai
- LC: Yes, sweet potato that was food for us. (The taro) the taro, the breadfruit, those were food items  
kela no makou. Aka, aohe au ike lakou inu ana i ka (uwala) awa, i ka uwala,  
for us. But, I never saw them drinking (potato) awa, sour potato,  
a pela wale aku, aohe.  
and such things, no.
- CK: Ko makou wahi i Hana, inu uwala mau ana na kanaka i ka Poano. Ina hana kau,
- CK: Regarding our place, Hana, the people always drank potato on Saturdays. If you had a work project,  
a makemake oe e waele ia i kekahi (mala uwala) mala uwala, eli kuwawa,  
and you wanted to be weeded a certain (patch of potato) patch of potato, or  
wanted guavas to be rooted,  
hooponopono, hana ka pu'epu'e, kahea oe i keia poe e inu uwala. Hele mai lakou  
the land prepared, the hills to be made, you would call these people over to  
drink sour potato. They would come



i ka auinala o ka Poano (kanu), hana a ma'ema'e keia wahi, a kanu. Kela po  
 in the afternoon on a Saturday (to plant) to clear this area and to plant.  
 inu uwala. Ua makaukau mua ka i'a, ka opihi, kamano, oia mau ano, a inu uwala <sup>That night</sup>  
 lakou. they would drink sour potato. Already prepared would be the fish, the limpet,  
 the salmon and such things, and they would drink potato.  
 Inu maikai, aole lakou hoohaunaele. Inu a himeni nohoi, hoolaulaea.

They drank with dignity, there were never any brawls. They drank, sang, and  
 had a convivial time.

LC: Ai nohoi ia'u kekahi. I ko'u kamailio ana i keia mau mea i ka wa i kukulu ia

LC: I also have a certain contribution to make. My referring to these things at the  
 time of the building  
 keia Polynesian Center, aohe lakou ano manaoio iloko o ka'u, a mahope oleila

of this Polynesian Center, nobody believed what I had to share, and after then  
 a iloko o ka nupepa he kii ka'u ai ka home, kukulu ia na hale maluna o ke kahua

there appeared a picture in the newspaper of what I had at home, namely, the  
 e like pu me kela. erection of native huts on rock

pohaku/ Haawi au ia Sophia. "Sophia, nana oe ai ke kii o ka poe i kukulu

foundation. I gave it to Sophia. "Sophia, see the picture of the people who

i ka hale. Nui na halepili maluna o na pa pohaku. Pela na halepili i kukulu  
 erected  
 iaai."

the hut. There are many huts on rock foundations. Thus were the native huts  
 built."

(MK: Me kela o Kona?) O Kona kela.

(MK: Was it like that in Kona?) It was that way in Kona.

CK: No ka mea i kela manawa hookuu wale no ia na puaa. Holoholo wale no ka puaa.

CK: Because at that time the pigs were turned loose. The hogs roamed freely.

LC: Aohe manawa e pii ka puaa maluna o keia mea no ka mea ai luna ka hale.

LC: There was no opportunity for the pigs to climb onto this basic structure because  
 the house was on it.

CK: Ai luna. Kekahi no, ina ukele no ilalo aole ukele iluna o keia iliili.

CK: The house was up. Besides, if the ground below were muddy the pebbles on top  
 would prevent this muddy condition.

LC: Aohe kanu ia na meakanu makahi o ka hale. Ai lalo, mawaho ae nui na meakanu  
 maleila.

LC: Vegetation was not planted next to the house. It was below and further outside  
 there would be many plants.  
 Ka hale ma'ema'e mau ka hale. Auau no makou maleila no makou i auau ai.

The house was always clean. There we bathed, there we bathed.





O ka makou, he pahu, pahu wai (a oia). A mahope mai oleila a loaa mai ka

In our instance, there was a barrel, barrel of water (and that was so).

(ka piula) ka piula. <sup>ia</sup> Halii ka piula maluna o kekahi mau wahi. <sup>And after then there was obtained</sup> Maleila ka wai

(roofing iron) roofing iron. The roofing iron was laid at certain places.

e kahe ai (CK: loaa ka wai) a loaa ka wai, a lawa no makou i ka wai. <sup>There the rain water</sup>

would flow (CK: and water was obtained) and water was obtained, and we had <sup>sufficient water.</sup>

CK: Holo ka wai iloko o ka hawai a iloko o ka pahu.

CK: The water would run into the flumes and into the barrels.

LC: Iloko o keia auwai, mai ka (MK: kaupoku mai o ka hale) kaupoku mai o ka hale,

LC: Rain water would flow into these flumes from the (MK: the ridge of the house) <sup>the ridge of the house,</sup> a komo iloko o keia auwai, a komo iloko o ka pahu, a loaa no ka wai.

and would collect in these flumes and enter into the barrels, and water would be <sup>obtained.</sup>

I kekahi manawa pii i kuahiwi me na kekake, pahuwai ma kekahi aoao a kekahi aoao.

Sometimes we went up the mountains with donkeys, a barrel on one side and the <sup>other side.</sup>

Pii a loaa ka wai a hoi hou mai. A meheameala, ma'a no ko makou poe

We would go up, obtain water, and return home. It seemed as though our people <sup>were accustomed not to</sup> aale mea ia ka wai e like me keia, a kahe, kahe, kahe a po ka la.

waste water as done today when water flows, flows, flows, day and night.

Kela maiiau i ka hana ana i ka wai. Ka auau ana, pela ka hooauau ana na kamalii.

In former times water was used economically. Thus it was when bathing, bathing <sup>the children.</sup>

CK: E hoi ke mai olua ke ano o ka poe Hawaii mamua pili ana na mea, na mea

CK: You two indicate the propensity of old Hawaiians before to cite ghostly <sup>experiences</sup> hoomka'ka'u i ka po, oia mau ano.

that would frighten people at night, and such things.

MK: Aole au ike kela mau mea.

MK: I never knew those things.



LC: Aohe no'u ike kela mau mea.

LC: I didn't know those things either.

CK: Aole oukou ike kela mau mea.

CK: You people did not experience those things.

LC: Mea wale no a'u i ike. E hoomaopopo i ko'u mau kupuna. Pehea la, aohe paha?

LC: Only one thing I knew. I think of my grandfolks. True, or perhaps not?

Kekahi poe make hikiwawe. Olelo ia kela he kakaola<sup>1</sup>. A oia ka poe i maka'u

Some people die quickly. That is referred to as kakaola. These were the people<sup>feared</sup>  
ka poe Hawaii no ka mea olelo lakou ikeika ka uhane, hele ka uhane,

by the Hawaiians because they said these spirits were strong and wandered,

auwana hele ma'o a maanei. A peia ka lakou mea i walaau ai, "A ua make mai

wandered here and there. And in this manner would they say, "So & So has died,<sup>o mea,</sup>

a makahiki ho'e maila o mea. Kakaola kela.<sup>Malama</sup> kakou e hele mai ana kona uhane

and an year from now will return. That is kakaola. We had better be careful<sup>lest his spirit</sup>  
e lapu paha ia kakou." Aohe mau mea. Hele wau i ko'u hoi ana i Maui,

come to frighten us." No such things. I went when I returned to Maui,

a oia manawa i hoomaka'uka'u ia i keia mau mea. (CK: I Kula?) no, i Makawao

and at that time I was frightened by these things. (CK: In Kula?) no, in Makawao

(Makawao). Ko'u, ka mea o ke keikunane o ko'u kupunawahine, oia o John Kalama.

(Makawao). My, the brother of my grandmother, he was John Kalama.

A oia ka lunakanawai o laua o John Kalua. O Kalua no ko Wailuku

He was the magistrate, he and John Kalua. Kalua was for Wailuku

a o ko'u kupunakane (no Makawao) no Makawao. Kela mau wahi, Makawao, Kula,

and my grandfather (for Makawao) was for Makawao. For those places, Makawao and<sup>Kula</sup>

oia ka lunakanawai. Meheameala, kana wahine no Kohala mai. Oia ka wahine

he was the judge. Probably his wife came from Kohala. It was the woman

<sup>1</sup> Visible spirit of a living person would appear while the body was near death.



he ano hoomanamana oia i keia mau mea. Ike makou he wahi ki'i eleele  
 who was somewhat inclined toward superstitions of this nature. We noticed  
 maluna o ke kaupoku o ka hale no ka mea ma ka puka, <sup>a black picture</sup> olelo mau lakou,  
 hanging from the ridge of the house because at the door, they would always say,  
 ina hele oe maleila aole oe nana iluna. Hele oe a komo ilalo. Ina makou hele  
 if you walked there you must not look up. You entered with head down.  
 iwaho olelo maila ko makou mau makua, "Ina hele oukou iwaho . ." <sup>If we went</sup>  
 outside our parents would say, "If you folks go outside . ."  
 a ke hana ia mai nei iloko o ka hale, noho ana na papa kahuna, pehea la.  
 and there was a council of priests sitting and doing something in the house,  
 A olelo ia makou, ina hele makou iwaho na kamalii mimi a kahe <sup>which I knew not.</sup> (hapala,  
 We were instructed if we children went outside we were to urinate and (daub,  
 hapala ka helehelena), hapala ka mimi i ka helehelena iole pili mai kela mau  
 daub the face with the urine) daub the face with the urine in order that those  
 uhane ino ia makou. A maka'u makou, aole makou makemake e hele iwaho  
 bad spirits would not molest us. We would be frightened and we would not want  
 ke poeleele. But ko makou noho ana i Kona, i Honaunau, <sup>to go outside</sup> aohe mau mea me kela  
 in the dark. But as to our stay in Kona, at Honaunau, no such things like that  
 e hoomaka'uka'u mai ia makou.  
 occurred to frighten us.

CK: Pehea oukou i Kula? (MK: Aole.) Ko makou wahi i Hana, auwe (MK: nui na ano)

CK: What about you people in Kula? (MK: No.) In our place in Hana, auwe  
 nui na ano hana. Meheameala, ma na wahi ikeika keia ano mea <sup>(MK: there were many kinds)</sup> (LC: hoomanamana)

there were many kinds of superstitions. Apparently, in places where these  
 hoomanamana, maleila aole hiki ke laha ka euanalio o kakou. <sup>kinds of (LC: superstitions)</sup> Lohe mai keia poe  
 superstitions prevailed, there the gospel could not prosper. These people would  
 i ke euanalio aole lakou e apo mai. Piha loa paha lakou me keia ano <sup>listen</sup>

to the gospel but they would not embrace it. Probably they were <sup>steeped in these</sup> kinds





(keia mau mea) hoomanamana (MK: lekeona).

Ina make kekahi mea

(in these things) of superstitions (MK: legion of devils possessing). If  
 someone died  
 nui ka maka'u (LC: nui ka maka'u), hae ka ilio i ka po, nakeke mai

there was great fear (LC: there was much fear), for the dogs would bark  
 frantically at night, the windows would  
 ka pukaani, a o ka mea make kela. Manao au kela he hana kela na Kakana,

rattle, and that must be the work of the deceased. I believe that was the  
 work of Satan,  
 e hoomaka'uka'u keia poe, iole lakou e apo mai keia euanalio o kakou.

frightening these people in order that they would not accept this gospel of ours.  
 ano

LC: Nui na hana hoomaka'uka'u. Ka Kakana hana kela, hoomaka'uka'u. Oia ka'u olelo

LC: There were many scaring experiences. To frighten is Satan's way. It was my  
 counsel  
 ia lakou, aole au maka'u ka uhane, ke kanaka oia ka'u mea maka'u. Kanaka ola  
 to them not to be afraid of the spirit; man he is my object of fear. The living  
 oia ka'u mea e maka'u, ka uhane aole no ka mea aohe hiki e hoomaka'uka'u mai  
 paha.  
 he is my object of fear, the spirit no because it probably cannot frighten one.

CK: Kamaaina no oukou i na poe, poe kahuna, poe anaana?

CK: Were you people acquainted with kahuna's or sorcerers?

MK: Kamaaina. Ko'u wa opiopio hele ana i ke kula, keia mau keikimahine amuamu mau

MK: Acquainted. In my youth while attending school these girls always reviled  
 ia'u. Pepehi ia ia'u, ai ka ko lava kupunakane he kahuna. Ku'eku'e kona inoa,  
 me. I beat them up not knowing their grandfather was a sorcerer. Ku'eku'e  
 was his name,  
 o Kahuna Ku'eku'e. Owau mane'o wale no maneinei. Pii keia mane'o a paa  
 Kahuna Ku'eku'e. I only had a little itch here. This itch spread and covered  
 ko'u helehelena. A ko'u kahuhanai nui kona ano'e. Hele oia ia Kealaka'ihonua.  
 my face. My foster parent was greatly disturbed. He went to Kealaka'ihonua.  
 Owau ka ma'i elua a Kealaka'ihonua i lawelawe e hoola. Ka mua ko'u keikuana,  
 I was the second sick case Kealaka'ihonua treated and cured. The first was  
 my older sibling,



a owau ka lua.

and I was the second.

CK: Kanaka kaulana kela o Kealaka 'ihonua.

CK: Kealaka 'ihonua was a man of renown.

MK: Kealaka 'ihonua, ko'u kahuhanai oia kona hoa, hoakuka. Ona laau Hawaii

MK: My foster father, he was Kealaka 'ihonua's counselor. Hawaiian herbs

paanaau. He mea maopopo iaia ka ma'i, kou ma'i hele. Hana wale aole uku ia.

he knew well. According to the symptoms he would know the disease, and your  
ailment. He served gratis.

Ko'u kahuhanai hele oia iuka o kuahiwi huli ai. Ina he ma'i makamaka oia mau mea,

My foster father, he went up into the mountains to search. If it were an illness,  
and such, caused by some evil neighbor

kii ia i keia kukae o ka moo, moo kaula o kuahiwi. Oia ka laau. Aole au

he would fetch this excrement of a lizard, a mountain lizard. It was the  
medicine. I do not  
maopopo pehea la i hana iaai. Ko'u loa ana kela mea, paa. Hoohuai nui ana

remember how it was done. If I were seen in that condition I would be locked up.

Many were being examined  
i Kalihi no ka mea i Puuhale ileila i hoopaa ia, ina he maka wale no kou  
maleila.

at Kalihi because at Puuhale, there, arrested cases of leprosy were being  
incarcerated if you simply manifested a symptom.

Ka'u hana pe'e iloko o ka hale. Hauoli maila ko'u mau hoahanau mua.

My strategy was to hide in the house. My older cousins were happy.

Moe wau malalo o ka moe, (LC: i ike ole ka poe ia oe,) i ike ole ka poe ia'u.

I would sleep under the bed (LC: so people would not see you) so people would  
not see me.

A o keia Rena Kealoha, kona mau kupuna, ohana keikuhine kela o ka'u kahuhanai.

And this Rena Kealoha, her grandfolks were female relatives of my foster father.

Hoi makou e noho ileila. O Rena oia ka pepe. Male o Rena makuakane me

We came to stay there. Rena was only a baby. Rena's father had married

kona Mama. E liilii ana au kela manawa, a ma kahi paha eiwa makahiki kela

manawa.  
her mother. I was small at that time, perhaps about nine years at that time.



Hoomanawanui ko'u noho ana.

My living was one<sup>of</sup> great patience.

CK: Paa kou helehelena i keia mane'o.

CK: Your face was covered with this itch.

MK: Paa ko'u helehelena, paa i kela mea, hele a pau. O keia Sister Fernandez,

MK: My face was covered, covered with that thing, all covered. This Sister  
Fernandez,  
Minerva Fernandez, me keia keikimahine o Adelaide i make 'ho nei,

Minerva Fernandez, with her daughter, Adelaide, who has recently died,

nana i hele kuai ka laau i ka drug store mea hooma'ema'e koko ia'u.

she went to the drug store to purchase a medicine to purify my blood.

Ka laau miki palaoa,<sup>1</sup> ku'i a pau me ka mimi. Noho mau ma kahi o ka la

The herb used on my face was the miki palaoa, pounded and a little of my own  
urine mixed in. I had to be always in the<sup>sun</sup>  
a hamo me kela a pau i ka helele'i. A i ka po keia maile hohono<sup>2</sup> hoopulo'ulo'u

and apply it and the all the scabs fell off. At night this herb maile hohono  
was used in giving me a steambath  
a hemo ka hou. Kela pau ana kela hooma'u hemo ka, pau ka mea e hoohuai ia ana,

and the perspiration would come out. When the quarantine was lifted and all  
the cases had been examined  
a hoi maua i Maui. Olelo o Kealaka'ihonua, "Hoi, ola ko hanai."

my foster father and I returned to Maui. Kealaka'ihonua said to him, "Return,  
your foster daughter is cured."  
Helele'i keia mea pau loa a koe kela ili ulaula. A wahi papale eleele

All these scabs fell off leaving that red skin. I wore a black hat

me ka uhi eleele, paa, nakiikii. Hele a komo iloko o ka moku moe malalo.

with a black neckerchief completely over it and tied. As soon as I got on the  
boat I slept below.  
Moe au iloko kela wahi a hiki ka ku ana o ka moku i Makena a lele iuka.

I slept in that place until the steamer anchored at Makena and I disembarked.

A kana olelo o ko'u kahuhanai, "A hoi, a kou hanai hele pololei makai,  
(Kealaka'ihonua's)

These were his/words to my foster father, "Return, and your foster child is  
to go straight down to the beach,

1

also called auko'i, having yellow flowers, and growing at the Laie cemetery

<sup>2</sup>a tropical American annual with light blue flowers (Ageratum conyzoides)





huli ke alo, huli nana i iuka, kuahiwi, kahi o keia kahuna. Lu'u elima manawa  
face, face and look up to the mountain where this kahuna is. Dive five times

(LC: iloko o ka wai) iloko o ke kai." (CK: Oia kau hana i hana ai?)

(LC: in the water) in the sea." (CK: That was what you did?)

Ea, hookahi wale no. Elima manawa wale no, hookahi la a'u i hele ai.

Yes, only one instance. Dove five times on the one day I went.

Lu'u wau kualima, elima manawa. Pau kela, pau, pau a hiki i keia la.

I immersed five times, five times. After that, completely healed, healed until  
this day.

CK: A pehea kela kahuna?

CK: And what happened to the kahuna?

MK: Kela kahuna, make (make).

MK: That kahuna died (died).

LC: Nui no na mea maikai o ka poe Hawaii (nui). Minamina no nae. Aohe like me

LC: The Hawaiians had many good things (many). I grieve their loss, however.  
Nothing like  
na laau Hawaii. Kela o ko'u makuahine, pehea la oia, pehea la ka poe e ike ai,

Hawaiian medicines. My mother was devoted to those in trouble no matter how  
ill disposed she was, no matter who and how many came to see her,  
e hiki oia ke hoola ma'i no ka mea noho no makou i mea, i Hamakuapoko,

she could heal maladies because we stayed at Hamakuapoko,

not Hamakuapoko, i Kainaliu, Kealakekua. A noho makou, a hele mai keia kanaka

not Hamakuapoko, at Kainaliu, Kealakekua. We lived there, and this man came

a kikeke ko makou puka. Hele kona helehelena a pehu, ulaula kona maka,

and knocked at our door. His face was swollen, his eyes were red,

a hele 'ku nei wau a olelo mai <sup>nei</sup> oia, "Ahea kou makuahine?" "A ai no iloko."

and I went to him and he asked, "Where is your mother?" "She is inside."

A hele mai nei oia a hele ko'u makuahine. "A, owai oe?" "O Kaiopua o ko'u inoa.

He came in and my mother went toward him. "And who are you?" "Kaiopua is  
my name.



Moeuhane au e hele mai au ia oe. Ai ia oe ka laau e ola ai no ka mea  
 I dreamed I should come to you. You have the medicine that cures because  
 ua hoopii ia au i ka Papaola he ma'i pake ko'u." Oia ka ma'i o ia manawa,  
 I have been reported to the Board of Health that I have leprosy." It was a  
 prevailing disease at that time,  
 ka ma'i pake. "A noleila, iloko o ka moeuhane ua olelo ia ia'u e hele mai wau  
 the Chinese disease. "Therefore, in the dream I was instructed to go to  
 e ike ia oe. Haha'i ia mai kou inoa." Poina 'hola hoi au i kainoa Hawaii  
 see you. Your name was mentioned." I have forgotten the Hawaiian name  
 o ko'u mokuahine. "Noleila, ua hele mai wau ia oe." "Aohe au he kauka,  
 of my mother. "Therefore, I have come to you." "I am not a doctor,  
 aohe wau he mea hoola, aohe au ike kau mau mea." "Aka, ua olelo ia mai  
 I am not a healer, I don't know those things." "But, I was told  
 e hele mai au ia oe. Noleila, e pono oe e kokua mai no ka mea ina wau e hele  
 to come to you. Therefore, you had better help because if I go about  
 pilikia ia ana, e lawe ia ana au i Molokai." A noho o Mama me keia kanaka,  
 I am going to be in trouble, I will be taken to Molokai." Mother stayed with  
 a pule nohoi, wehe Baibala, a olelo 'ku nei ko'u makuahine, "Ka'u wale no  
 this man,  
 and also prayed, turned to the Bible, and my mother said, "I have only  
 e olelo aku ia oe, e hoi oe, he kumu inia nui mamua o ko makou hale," a kainoa  
 this to say to you that you return, and there is a <sup>large</sup> "Pride of India" <sup>tree</sup> in front  
 of our home; the name  
 o Mama i olelo aku iaia he "laila". "Ike no oe kela kumulaau nui, a he  
 my mother gave to him was "laila". "You will see that large tree, and  
 laila kela. A hoi oe a kupa oe keia laila. Elima la komo oe kou wawae  
 that is laila. You go home and you boil this laila. For five days you soak  
 iloko o keia wai wela, keia wai maehana. Aleila o ka elima ka la <sup>your feet</sup>  
 in this hot water, this warm water. Then on the fifth day  
 pahupahu oe kou alelo me ka ohe aiole me ka omole oi, pahupahu oe,  
 you puncture your tongue with a bamboo or with a sharp bottle, you puncture,



a hemo mai. Kou pilikia he anu kou a he koko inoio. Oia kou, aohe kou  
and the blood comes out. Your trouble is you have a cold and the blood is bad.  
It is your trouble, your trouble is not  
he ma'i pake, koe wale no nui kou lawaia." He kanaka lawaia oia, o Kaiopua.

leprosy, excepting you do much fishing." He, Kaiopua, was a real fisherman.

"A oia kou pilikia. Aohe ou pilikia!" "Aohe o'u pilikia." "Ma'i no oe

"And that is your trouble. You do not have the disease!" "I don't have the  
i ke kauka disease!" "You are sick  
nou no aohe oe malama i ke kino. Ke pii mai oe/aole oe pii mai i ka wa wela.

because of yourself, you don't take care of the body. When you come up to the  
doctor don't come up when it is hot.

Hele mai oe ka wa malumalu, i ka wanaao. Pii mai oe maluna o ka lio."

You come when it is cool, at dawn. You come on the horse."

No ka mea mai ke kahakai mai pii oia a hiki o ka wahi o ke kauka. Pule paha,

Because from the beach he ascended until the office of the doctor. Perhaps  
a week,  
pule a oi mahope o ileila a ho'e hou mai keia kanaka. Nana 'ku wau a ike no

or more than a week after then this man returned again. I looked and I recog-  
nized  
ke kanaka au i ike mamua, aka he oko'a kona helehelena, aohe oia o ke kanaka . .

the man I had seen before, but his face was changed, he did not look like the  
man . . .

A olelo mai oia, "Aihea kou makuahine?" A komo mai nei keia kanaka.

And he asked, "Where is your mother?" And this man entered.

O Kaha'i, oia kainoa o ko'u makuahine. "Ai wau la, ua hele 'ku nei i ke kauka

Kaha'i, it was the name of my mother. "Here I am; I have gone to the doctor

a hookuu ia mai nei au." A o ke kane o kona keikuhine oia ka mea nana i hoopii.

and I have been released." The husband of his sister, he was the one that had  
reported him.

Keia kane oia ka mea paa 'ku leila, oia kekahi no ka mea ma'i like no laua.

This husband, he was incarcerated at Molokai, for two of them had been sick and  
he was one.

Aohe like kona ma'i me keia (kanaka) kanaka. Mea liilii wale no.

But Kaiopua's case was not as serious as this (man) man's. It was only slight.





Aka, i ka hele anei hele lakou pau loa i ke kauka, o kela kanaka paa oia,

But when they went they all went to the doctor, and that man was incarcerated,  
a o keia kanaka hookuu ia. (CK: Ka mea hoopii, oia ka mea i loa kela ma'i  
pake.)

and this man (Kaiopua) was dismissed. (CK: The person who reported he was  
the one apprehended for leprosy.)  
But haawi ia oia he mau la a hele mai oia i ko'u makuahine, a hana no ko'u

But this latter person, he was given a few days and he came to my mother, and  
mokuahine me kela. Hana no o Kaiopua, a olelo mai o Kaiopua i kona pahupahu ana  
did that to him. Kaiopua did as instructed and Kaiopua said when he punctured  
i kona alelo puka mai ke koko eleele, nui ino. A hana oia kela hana, a pau,  
his tongue much black blood came out. He did that and having done so  
ola oia. Mahope mai oleila ai i'a mau makou o na manawa apau loa.

he was cured. After then we ate fish frequently.

Ke ala mai i ke kakahiakanui, e weiho ana keia kapu i'a, e kapalili ana

When we got up in the morning the tub of fish would be outside, the fish wig-  
no ka i'a iloko, (CK: ka opelu) ka opelu<sup>1</sup>, ke kole<sup>2</sup>, ka maikoiko<sup>3</sup>, iloko o ke<sup>gling</sup>  
kapu.  
inside, such as (CK: the opelu), the opelu, the kole, the maikoiko, all in the  
Kekahi manawa ua pau ole (MK: ka aweoweo<sup>4</sup>).  
tub.

Sometimes all could not be consumed (MK: the aweoweo besides those other fish)

CK: Pehea ka uhu<sup>5</sup> o kela wahi?

CK: What about the uhu of that place?

LC: Aohe nui, aohe wau ike nui loa i ka uhu. Ka aweoweo (ka uu) ka uu<sup>6</sup> me ke kole .

LC: Not many, I did not see too many uhu. The aweoweo (the uu), the uu, and the  
ke kole oia ka i'a ono loa o kela aina. Nui ke kole me ka maikoiko.  
kole were plentiful

The kole, it was the most tasty fish of that land. There were many kole and  
maikoiko.  
Ono kela i'a. A oia ka mea nui o ko makou, a oia na mea a'u i ike i ko'u  
makuahine.

That fish was delicious. These were highlights in our life, and these were  
the things I saw my mother do.

- |               |                        |        |                        |
|---------------|------------------------|--------|------------------------|
| 1             | 2                      | 3      | 4                      |
| mackerel scad | rock fish              | a fish | red fish (Priacanthus) |
| 5             | 6                      |        |                        |
| parrot fish   | red fish (Myripristus) |        |                        |



Kekahi manawa, kekahi manawa, wanaao, ho'e ana keia poe mai kuahiwi mai.  
 Sometime, sometime, at dawn, these people from the mountains arrived.  
 O Keaka ma kainoa o keia poe. Ka pepe, he hi ka ma'i o ka pepe, a he na  
 Keaka was the name of this family. The baby, the baby <sup>had</sup> diarrhea, and was  
 ana wale no, na, na, kohu mea kokoke no e make. A olelo mai ko'u makuahine,  
 only moaning, moaning, moaning, as if death was imminent. My mother asked,  
 "A heaha ka pilikia?" A olelo mai la lakou, "He nui ka ma'i o keia pepe.  
 "What is the trouble?" And they said, "This baby is very sick.

A lohe makou ola o Kaiopua ia oe, a ua hele mai la makou." Mea 'ku nei  
 We have heard that you cured Kaiopua, and we have now come." Said  
 ka'u makuahine, "Aohe au he kanaka lapaau, aohe au he lapaau." A ko makou hale  
 my mother, "I am no healer, I do not heal." Our home  
 lako mau ana me ka palena. Hele aku nei ko'u makuahine e kii ka palena, mama  
 was always provided with crackers. My mother went to get the cracker, masticated  
 a pau, a haawi i keia pepe, no ka mea manao wau ua piha ka makahiki o keia pepe.  
 it then gave it to this baby because I surmise this baby was full a year old.  
 A mahope mai oleila hele keia pepe mai ka uha o ko'u makuahine a hoomaka e kolo  
 After that this baby got off the lap of my mother's and began to crawl  
 maluna ona, a ola keia pepe. Hoi lakou i kekahi . . , a elua la i noho nei  
 over her, and the baby was cured. They returned home sometime . . .after  
 me makou, a ka hoi ana ua ola ka pepe. staying two days  
 with us, and upon returning home the baby was well.

CK: Heaha ka laau i haawi ia i kela pepe?

CK: What kind of medicine was given to that baby?

LC: Ka palena wale no. Mama i ka palena apau, haawi i ka pepe, a pule nohoi

LC: Only cracker. The cracker was masticated, given to the baby, and also  
 ko'u mokuahine. A oia na mea a'u i ike ai i ko'u mokuahine.  
 my mother prayed. It was the thing I saw my mother do.



Aohe nui na mea ana i hana ai, but o keia mau mea oia na mea i paanaau loa

She did not do many significant things but these things they were the things  
that impressed me  
ia'u. Ua hana oia .

most. She did them.

CK: Piha maoli oia me ka manaoio (MK: oia no paha). Oia paha i ola ai keia poe

CK: She was full of faith (MK: apparently). It, that prayer of faith, healed  
no kela pule manaoio.

these people.

LC: Pule manaoio, no ka mea aole oia no ko kakou hoomana, aka aole oia poina

LC: Faith prayers, because she did <sup>not</sup> belong to our church, but she did not forget  
i ka pule ohana, aole poina i ke kakahiakanui a i ka ahiahi. Aole oia poina  
to hold family prayer, did not forget to hold it in the morning and evening.  
i ka pule. A kekahi mea a'u hoomanao o ko'u makuahine o keia mau la  
She did not forget

prayers. One other thing which makes me think of my mother during these days

manua o kona make ana, hele wau ileila, a kahea mai ko'u mau hoahanau ia'u

was before her death, I went there, for my cousins had called me

no ka mea pilikia loa ko'u makuahine, ma'i puuwai. A hele wau, a hele ia ana

because my mother was very sick with heart disease. So I went, and she was

no oia, a hele no a hooponopono no ke ano ka noho ana. Aka nana 'kula nae

walking around, and attending to temporal affairs. However, I perceived

no au ua nawaliwali oia. A olelo mai nei ke kauka, "Why? Kou ho'e ana mai

she was indeed seriously ill. The doctor said, "Why, your arrival

meheamela hauoli oia no kou ho'e ana mai." Mea 'ku nei au i ke kauka,

has apparently revived her spirit. " I said to the doctor,

"Manao au he pono hoi no ka mea he hana ka'u." A olelo mai ke kauka,

"I think I had better return because I have a job." And the doctor said,

"Aole, he pono oe e noho." A i kekahi ahiahi auau no oia, a pau, holoi kona poo.

"No, you had better remain." One evening I bathed her, and then, washed her  
head.





A noho makou a kuka nohoi. Akamai no oia i hookani ukulele, ulana moena  
 We stayed and counseled indeed. She was good at playing the ukulele, weaving  
 nohoi o kana hana. Oia no kana kala. Hele mai ka poe maka'ika'i, <sup>mats</sup>  
 also was her work. It was her source of income. The tourists would come  
 hele i kona hale. Makaukau keia mau mea apau loa. A ulu no ka mea,  
 to her home. All these craft articles would <sup>be</sup> on display. Fruit trees grew well  
 ka pear, a kuai oia keia mau mea, ola no oia me keia poe keiki a ko'u keikeina.  
 such as the pear, and she would sell these things, and she and the children  
 Ua make o ko'u keikeina a weiho mai oia he <sup>of my younger sister were provided for</sup> umikumaha keiki. A na keikimahine  
 My younger sister had died <sup>she</sup> and left behind fourteen children. All the girls  
 apau loa lawe ko'u mokuahine e malama. A i kela po ka poe Rapid Transit  
 were taken and cared for by my mother. That night the Honolulu Rapid  
<sup>lakou</sup> Transit Glee Club, <sup>they</sup>  
 kelepona anei lakou i ko'u mokuahine e himeni ana/i kekahi mau himeni  
 telephoned to my mother that they were serenading her with some of the compo-  
<sup>sitions</sup>  
 o ka'u makuahine i haku ai mai Honolulu ae, a noho makou e hoolohe a pau,  
 of my mother from Honolulu, and we stayed up and listened them out,  
 kani nohoi. A a'o no oia i keia mau keikimahine i ka hula. <sup>no</sup> Hula lakou apau.  
 the music sounding good indeed. She had trained these girls to dance. So  
 A hora umi, olelo mai oia, "A kaea, e hoi kakou e hiamoe." <sup>they danced.</sup> A hoi no wau  
 At ten o'clock she said, "I am tired, let us go to bed." I repaired to  
 i ko'u lumi a hele no oia i kona lumi.  
 my room and she went to her room.

CK: Oia ke kumu no paha i loaai kela kalena (MK: kalena ia oe) ia oe,

CK: It was the reason perhaps that gift of singing was inherited (MK: gift  
 inherited by you) by you,  
 kela kalena himeni.  
 that singing talent.



LC: A hoi 'ku nei makou, a hele hora elua i ka wanaao, hele mai nei ko'u poe,

LC: And we retired, and two o'clock that dawn, my relatives came,

ka Mama o Nona, a hele mai nei a kahea, "E aunty ua pilikia loa o tutu,  
the mother of Nona et al, and came and called out, "Aunty, grandma, grandma is  
o grandma." A hele 'ku nei, a oiaio no. A olelo mai nei oia ia'u,

very bad." I checked and sure enough. She then said to me,

"E, o oe wale no ka'u keiki e hana nei ka hana a ke Akua. Noleila,

"Say, you are the only child of mine that is involved in the work of God.

kukuli mai oe maneinei, e hoopomaika'i aku wau ia oe no ka mea hoopomaika'i nohoi  
Therefore,

you kneel over here so I can bless you because Isaac blessed indeed

o Isaaka i kana poe keiki, a pela no o Iakoba i hoopomaika'i ana i kana poe keiki.

his children, and thus did Jacob bless his children.

Manao wau hoolohe no o ke Akua ina owau hoopomaika'i ia oe." A kukuli no wau

I believe God will hearken if I bless you."

So I knelt

ma kona moe, a kau oia kona lima maluna o ko'u poo, a pule oia ia ke Akua

beside her bed, and she placed her hands upon my head, and she prayed to God

e hoopomaika'i ia'u, hooikeika i ko'u kino, aale wau e nele, aole no ka nui loa

to bless me, to strengthen my body, that I would never want, not to have

aka lawa no no ka ola ana, a nui no kana mau olelo i pule ai i kela po.  
too abundantly

but sufficient to sustain life, and many other requests were included in the

A mahope mai oleila a make oia.  
prayer that night.

Afterwards she died.

CK: Ua hooko ia no kela mau hoopomaika'i. Ai oe e ola nei, he kanawalu, kanawalu-

CK: Those blessings have been fulfilled. You are still alive at 80. eighty-

kuma-kahi makahiki.

one years.



LC: Ko'u makuahine aole oia i piha i kanahiku makahiki a make oia. Oia na pomaika'i

LC: My mother was not full seventy years old and she died. Those are the blessings  
 a ko'u mokuahine i weiho me ia'u no ka mea owau wale no o kana poe keiki hana  
 that my mother left with me because I was the only one of her children that did  
 ka hana a ke Akua, malama i na hana a ke Akua. Hauoli no oia a olelo mai oia,  
 the work of God, carrying out the will of God. She was happy and she said,  
 "Aohe au no kou hoomana. Hoomana Kalawina ko'u aka ke hana nei oe i ka hana  
 "I am not of your faith. I belong to the Calvin Church but you are doing the work  
 a ke Akua, a hauoli ko'u uhanē. Noleila, hoopomaika'i aku au ia oe."  
 of God and my spirit is happy. Therefore, I am going to bless you."

CK: Nana paha o ke Akua i ka naau o ke kanaka, aole nana ke ano o ka hoomana o ke  
 kanaka.

CK: The Lord looks at the heart of man, and does not look at what kind of religion  
 man espouses.

LC: Keia manawa ua hana wau nana iloko o ka halelāa, a sila wau me oia.

LC: This time I have worked for her in the temple, and sealed myself to her.

(CK: Hauoli no ia ma kela aoao.) Noleila, i na manawa apau loa noonoo mau wau

(CK: She must be happy on that side.) Therefore, at all times I always think

i kela olelo hoopomaika'i o ko'u makuahine. Pela no paha, aole nui loa  
 of those blessings of my mother. That is how it has been, not too much  
 aka ua lawa no wau i ko'u noho ana.  
 but enough for my living.

etc.

NOTE: Footnotes with respect to fish species have been taken from  
 Pukui-Elbert - Hawaiian English Dictionary.





CLINTON KANAHELE INTERVIEWING  
ROSE MANU & MARY MALO, JULY 30, 1970  
AT ULU MAU VILLAGE, KANEHOE, OAHU

Interloper ( )

C. KANAHELE: Ha'i mai oe, e Rose Manu, kou wahi i hanau iaai, kou wahi

C. Kanahele: Rose Manu, indicate your place of birth,

malama iaai i kou wa opiopio. where

you were brought up in your youth.

ROSE MANU: Hanau ia wau i Pepeekeo, Hilo, Hawaii, la iwakalua-kuma-ono

Rose Manu: I was born at Pepeekeo, Hilo, Hawaii, the 26th day of

o Iuanarari, ole-lua. Piha ia'u ekolu mahina hoi mai au i Honolulu nei

January, 1902. I was three months old when I went to Honolulu

me ko'u makuahine. Lawe hanai ia au e keia mau elemakule o

with my mother. I became the foster child of these old folks

Lokalia ame Kaimana. Me laua a'u i noho ai a hiki ko'u nui ana.

Lokalia and Kaimana. With them I lived until I was grown up.

Ewalu a'u makahiki hele au i ke kula o Kaiulani. I ka makahiki

I was eight years when I went to school at Kaiulani. In the year

umikumaeiwa umikumaono haule ko'u makuahine hanai. A haalele au

1916 my foster mother died. I then left

i ke kula a hele au i ka hana i ka Advertiser. Mahope oia manawa mai

school and went to work for the Advertiser. After that time

male au i ka'u kane.

I married my husband.

CK: Ua maopopo anei oe i kekahi ohana e noho ana e pili i ke kula o Kaiulani

CK: Did you ever know a family that lived close to Kaiulani School



o Holoua ma? Lohe anei oe i kela inoa o Holoua?

the Holoua's. Did you ever hear of that name Holoua?

RM: Aole la. Kamakawiwoole, Rudolph Duncan, George Holt.

RM: No. Kamakawiwoole, Rudolph Duncan, George Holt.

CK: Ko'u keikuana oia kekahi mea i hele ai i ke kula o Kaiulani kona wa

CK: My brother was one that attended Kaiulani School in his  
paha  
opiopio. Maliapaha kou wa e hele ana i ke kula ileila no oia i kela manawa.  
youth. Perhaps when you were going to school he probably was there at that  
time.

RM: Hele au i ke kula i ka unikumaeiwa umi. Piha au ewalu makahiki hele au i ke  
kula.

RM: I went to school in 1910. When I was eight I went to school.

CK: Olelo mai oe ua noho oe ma Waiehu, Maui.

CK: You said you lived at Waiehu, Maui.

RM: Hele holoholo wale no wau ileila me kekahi poe hoaloha, a ike au

RM: I only went there to visit with some friends, and I saw  
i ko lakou ano nohoana.  
how they lived.

CK: Ha'i mai oe i ko lakou noho ana, ke ano o ka aina maleila, ko lakou noho ana.

CK: Describe how they were living, the nature of the land there, their life style.

RM: Ke ano o ka aina no ka wa kahiko, no lakou no ka aina. Kanu ia ka loi kalo.

RM: 'The nature of the land in old times was the land was for them. Taro was planted.

He ehiku loi kalo nui. A ke ano ka noho ana o ia au, ne o'o i kekahi loi

There were seven large taro patches. The nature of life in that period was  
that if a patch was mature  
pau ka ohana me na hoaloha pau pu ka hele ana maleila a hana i kela loi.

the entire family and friends went there to work in that patch.

Pau kela loi, a kanu hou, a hana 'ku ana ia loi, ai 'ku ana ia loi.

That patch done, it was planted again, and another patch was similarly worked  
on, and so on to another patch.



Pela ke ano o ko lakou noho ana.

Thus was their way of life.

CK: Nui ka wai o kela aina.

CK: That country has much water.

RM: Nui ka wai, ka wai o kuahiwi.

RM: Plenty of water, the water coming from the mountains.

CK: Pehea ka noho ana o na kanaka, lako no?

CK: How did the people live, were they well supplied?

RM: Lako no ka mea hele no ke kane i ka hana hana aupuni, ka poe elemakule

RM: Well supplied because the men went to work for the government and the old  
people  
noho no hoi i kauhale mahiai ka hana.

stayed indeed at home and cultivated the crops.

CK: Pehea ka i'a o ke kai?

CK: What about the fish in the sea?

RM: Aole wau i hele i na kahakai, aka i'a o ke kahawai, ka oopu<sup>1</sup> nohoi, ka opae,

RM: I did go to the beaches<sup>not</sup> but there were fish in the streams, the oopu indeed,  
the shrimp,

a ka pupu-loi.<sup>2</sup> Ai maka ia nohoi ia ka pupu-loi, lomi me ka luau pulehu,

and the shellfish. The shellfish of the patches was eaten raw, mixed with  
roasted taro leaves,  
lomi i ke akakai, a kahi kamano nohoi, a hala no ka la.

mashed with onions and also with salmon, and enough for the day.

CK: Ae, mahalo kela. Kou ulu ana mahea oe i noho ai, ma Honolulu no? (Ae)

CK: Yes, thanks for that. In your growing up where did you live, in Honolulu? (Yes)

Male i ke kane i Honolulu, loa mai ka ohana i Honolulu no.

You married a man in Honolulu, and had your family in Honolulu also.

RM: Male au i ka'u kane mua; hoi maua i Leilehua no ka mea he koa ka'u kane

RM: I married my first husband and we moved to Leilehua because my husband was a  
soldier

ia manawa, a mahope kaawale ke ano ko maua noho ana. Male au ia Sam Manu,

that time, and afterwards we lived separately. I then married Sam Manu,

<sup>1</sup> Small fresh water fish; <sup>2</sup> shellfish found in the taro patches





a make nohoi oia i ka makahiki unikumaeiwa kanakolu a hiki keia manawa  
and he indeed died in 1930 and until this time  
aole wau male hou.

I have not married again.

CK: A kou, ehia makahiki au e hana nei me Ulu Mau?

CK: ..... How many years have you been working at Ulu Mau?

RM: Hoomaka wau iloko o ka makahiki unikumaeiwa kanaono kumalua a hiki i keia  
manawa.

RM: I began in the year 1962 until this time.

CK: Heaha kau hana maneinei?

CK: What is your work here?

RM: I kinohi he ku'i ai, he ulana moena, a kui ka lei, a o ke kuiki nohoi.

RM: In the beginning pounded poi, wove mats, strung leis, and also quilted.

A i keia manawa paa loa i ke kuiki, a malama moopuna nohoi.

This time completely occupied with quilting and caring for a grandchild also.

CK: Hele mai na poe maka'ika'i maneinei.

CK: People come in here to visit.

RM: Ae, hele mai ka poe maka'ika'i, ninau mai na mea iloko nei, a haha'i no maua

RM: Yes, visitors come in, question about the things in here, and we both explain  
ma ka mea e hiki ia'u.

according to my ability.

CK: E Rose, ha'i mai oe i kela moololo pili ana i kela kanaka au i walaau ai  
inehinei.

CK: Rose, relate that story about that man you talked about yesterday.

RM: Ae, kainoa o keia kanaka aole maopopo ia'u aka he ili kou oia.

RM: Yes, the name of this man I do not know but he had black skin.

He kalaiwa oia iluna o kekahi kaa uwila. Ko'u kau ana iluna o keia kaa,

He was a motorman on a street car. My alighting on this car,



nui 'honei i ko'u hanu. Mea 'ku nei, "Auwe, ke ano no ka poe luahine.  
 my breathing increased. So I said, "Goodness, this is like old women.  
 Ke pinana i kahi kiekie eha ka naau." Mea mai nei no keia kanaka ili kou,  
 When they climb a high place their intestines ache." This dark skinned man said,  
 "No ka ai no paha a piha loa ka opu. Oia ke kumu kaumaha." Huli aku au  
 "Because of overeating and the stomach is too full. That is the reason for  
 weightiness." I turned around  
 e nana no ka mea koko ke au e kuamuanu mai iaia no ka mea he ili kou oia  
 and stared because I almost cursed him because he had black skin and  
 a manao wau he paele. Aka nae, nana no i walaau mua mai ia'u a pono nohoi kela.  
 I thought he was a negro. However, he spoke to me first, and that indeed was  
 proper.  
 Kona inoa aole maopopo ia'u. Hookahi la hele oia e maka'ika'i ia makou  
 His name I don't recall. One day he came to visit us  
 ma Ulu Mau. Ninau mai nei ia'u, "Hoomaopopo no oe ia'u?" Mea 'ku nei au,  
 at Ulu Mau. He asked me, "Do you remember me?" And I said,  
 "Ae, oe kekahi kalaiwa kaa i walaau mai ai ia'u iluna o ke kaa uwila."  
 "Yes, you are that certain motorman that once spoke to me on a street car."  
 Mea 'ku nei ia'u, "Aole oe wale no kahi kuhihewa ia'u. Hookahi la ma Kona wau.  
 He said to me, "You are not the only one misidentifying me. One day I was in  
 Kona.  
 Hele wau e holoholo ma kahakai. Keia luahine e noho ana mawaho o ka lanai  
 I went for a stroll along the beach. This old lady was sitting outside on the  
 porch  
 o kona hale. Mea mai nei nohoi, "Auwe, he pouli ana kakou," ai nae  
 of her house. She exclaimed, "My goodness, we are going to have a dark day,"  
 aole pouli o kela la. Huli 'ku nei no wau a pane 'ku nei iaia, "Aole,  
 however, that was not a dark day. So I turned and answered her, "No,  
 ai no ka la ke kau nei." Hilahila loa kela luahine, hoi oia iloko o kona hale.  
 the sun is still up." That old lady was so embarrassed that she went into her  
 house.  
 Noleila, nui ka poe kuhihewa ia'u.  
 Therefore, many people mistake me for a negro.



CK: E Rose, ha'i mai kela moololo e pili ana o Maui, kou noho ana ma Maui.

CK: Rose, tell that story relating to Maui, your staying on Maui.

RM: Ae, keia kanaka ua make kana wahine. Hookahi wale no laua keiki, oiahoi

RM: Yes, this man his wife had died. They had only one child, it being

he keiki kane. No kona hele mau ana i ka hana, hoihoi oia keia keiki

a male child. Because he was always working, he left this child

me kona keikuhine ma Kula. Ina pule apau pii mau ana oia e ike i kana keiki

with his sister at Kula. Every week he was always going up to see his son

me ka lawe pu no i mea ai. A pau no, pau ka lakou aina-ahiahi o ka Lapule

and taking food at the same time. That done, their Sunday dinner over

hoi no keia kanaka i kona hale. Noho 'ku nei keia keiki me kona makuahine,

this man would return to his house. This boy remained with his aunty,

me kona aunty. Pela aku a pela aku, a mahape i hookahi ahiahi, iho mai kekahi

with his aunty. Thus and so, thus and so, and later one evening, a certain

kanaka pili kokoke i ko lakou wahi hahai ana keia kanaka hoi. Mea 'ku nei oia,

man living close to their home came following this man (the father). He said,

"Kau keiki kela e noho maila me kela poe?" "Ae" "Auwe, i na ahiahi apau

"Your son is that who is living with those people?" "Yes." "Goodness, every evening

lohe wau i ka hookani<sup>mau</sup>/o keia keiki, heaha la ke kumu? A pela, me keia oia

I would hear this boy shout, what can be the cause? Thusly, this boy

e hookani ai, 'Kani wai au a moe, kani wai au a moe'. Pela 'ku, pela 'ku.

would cry out, "I cry for water and sleep, I cry for water and sleep." Thus and so, thus and so.

Keia pule hoi aku nei keia mokuakane me na mea no apau. Pau ka lakou ai ana

This Sunday this father returned with food, etcetra. Their supper

o ka ahiahi Lapule, a hoi 'ku nei. Aole oia hoi loa. Peki hope mai nei oia,

of the Sunday over, he left. But he did not leave entirely. He retraced his steps,

a lohe no oia i ke kahea o keia keiki, "Kani wai au a moe."

and he heard this boy calling, "I cry <sup>for</sup> water and sleep."





Ke kumu oia e kahea nei me kela no ka mea ke ai mai nei keia poe

The reason he was calling like that was because these people would eat

aole kahea i keia keiki e hoi e ai. Ai lakou apau i na mea maikai,

and not call this boy to eat. They would eat all the good stuff,

o ka iwi oia ka lakou haawi i keia keiki. (Poe pi maoli) Ae. Noleila,

and the bones they would give to this boy. (Selfish people indeed) Yes. There-  
fore,

huhu keia keiki, pepehi oia i kona kekuahine me kela kane. Pepehi oia a pau,

this man became angry, and he beat up his sister and her husband. He beat them  
up, then

a hoi laua me kana keiki. A oihola ka moololo o keia.

took his son and left. And this is my story.

CK: Owau no Maui no wau, no Hana mai. Kamaaina no oe i kekahi poe no Hana?

CK: I am also from Maui, from Hana. Are you acquainted with some of the people of  
Hana?

RM: Ae, o Hoopai kainoa o keia poe. O "Maui" paha kona inoa kapakapa ia.

RM: Yes, Hoopai is the name of these people. "Maui" probably is his nickname.

A hele wau i holoholo i ko lakou wahi a ike au i ke ano o ka noho ana.

I went to visit their place and I observed how they were living.

Lokomaikai ka poe o Maui. Hele i kahakai, ohi na ano mea ono like ole

The people of Maui were hospitable. Would go to the beach, gather up all kinds

o kahakai, hoi maila, a haawi mai ia makou ka poe malihini. (Ka opihi<sup>1</sup> no)

of sea delicacies, return and give them to us the visitors. (The opihi)

opihi no, (ka haukeuke<sup>2</sup>) ka haukeuke, (ka limu no), ka poi-ulu nohoi.

the opihi, (the haukeuke) the haukeuke, (the seaweed), the breadfruit poi also.

Ua lako no lakou me na mea apau. Ke ano no ka poe noho kuaina. Kanu no lakou

They were well supplied with all their needs. That was customary of country  
folk. They would plant

i ko lakou mea kanu, a ai no ka waha.

their crops, and eat them.

<sup>1</sup>Limpet; <sup>2</sup>An edible variety of sea urchin.



CK: Ina he kalo ole, ai lakou i ka uwala.

CK: If there were no taro, they would eat sweet potato.

RM: Ka ulu, ae, ka uwala, a nui na mea ai iloko o ka pa. Ka manako oe, ka alani oe.

RM: The breadfruit, yes, the sweet potato, and many kinds of food in the yard.  
You could have mangoes, have oranges.

Aale oe pololi. (A ina incino mai o ke kai?) a hoi nohoi i ka muliwai,

You never hungered. (And if the ocean was rough?) they would repair to the streams,

a ai no kahi opae, kahi oopu, (kahi wi<sup>1</sup> no) kahi wi. A pololi no ke kanaka

and eat some shrimp, some oopu (wi or hihi-wai) some wi. Man became hungry if he  
ne moloa (ae, pololoi kela) ae.

were lazy (y<sub>as</sub> that is correct) yes.

CK: Kela manawa aole kauka'i ke kanaka i kekahi kanaka (a oia). Hana no nou iho

CK: Those times a man did not depend on another man (that was so). I would work to  
be self-sufficient  
(nou iho) a hana no wau no'u iho (pololei hoi kela). Ina ono au ka mai'a

(yourself) and you would do likewise (that was true). If you craved bananas

kanu no wau ka mai'a, aole hele kii wale ko ha'i.

you planted bananas, and did not covet another's.

RM: Ai nae, kekahi poe kamalii ono loa 'kula lakou i ka mea ai o kela pa

RM: However, some children, they would strongly desire the fruits in the other yard  
aole hoi ka lakou. Ke ano ke kamalii.

which were not theirs. That is the nature of children.

CK: Ke ano kela o na kamalii. A heaha na mokupuni eae au i kamaaina ai?

CK: That is the nature of children. What other islands are you familiar with?

RM: A Kauai (Ohana no kau maleila, he poe hoaloha?) hoaloha, a keikimahine hookama.

RM: Kauai (Do you have relatives there, or friends?) friends, an adopted girl.

Na ko'u aikane o keia keikimahine. Hanai like nohoi ia maua mai kahi wa pepe mai

This girl is my friend's daughter. Together we brought her up from infancy

a nui oia. (Owai kainoa?) O Clara Fu, oi kainoa (no Hanapepe?) A no Hanalei, ae.

until maturity. (What is the name?) Clara Fu is the name (from Hanapepe?)

From Hanalei, yes.

<sup>1</sup>Fresh water shellfish.



(Maleila oe i noho ai?) Yeah, noho wau me kona makuahonowai

(There you stayed?) Yes, I stayed with her mother-in-law

mamua ka manawa e ola ana i kona makuahonowai. A lako no ke ano o ka noho ana.

formerly when her mother-in-law was still alive. Living was one of abundance.

Kana keiki hana oia no ka ranch.

Her son he worked for the ranch.

CK: Kela aina o Kauai, lako loa kela aina (ae). Uliuli na mea apau (ae).

CK: That land of Kauai is well provided for (yes). Everything is green (yes).

Nui ka ua, nui ka wai.

Plenty of rain, plenty of water.

RM: Ae, a hele no i kahakai no ka mea pili loa ka hale i kahakai. A hele nohoi au i

RM: Yes, I went to the beach because the home was close to the beach. I also went to

Wanini, a hele like iloko o ke kahakai e huki ai i ka upena. Aole au nana i

Wanini, and went together into the sea to draw up the nets. I was not concerned

i keia huki ana i ka upena, nana wau kahi e kiola i ka i'a, a alualu au i ka i'a

with the pulling in of the nets, but where the fish was being tossed to, and I  
aole au nana i kela upena. Ke ano ka poe o Honolulu (i Hanalei keia?) ae, <sup>would chase the fish,</sup>

and neglect those nets. A characteristic of Honolulu people (was this at Hanalei?)

Wanini (Wanini) ae. O Nakiha kainoa o keia kanaka, e noho ana i kela wahi <sup>yes,</sup>

Wanini (Wanini) yes. Nakiha was the name of this man, who <sup>was</sup> staying at that place  
i kela manawa.

at that time.

CK: Mamua o kela aina o Hanalei paa me ke kalo, me ka laiki nohoi.

CK: Formerly that land of Hanalei was covered with taro and also rice.

RM: Keia manawa piha naelelee.

RM: This time full of weeds.

CK: Kaka'ikahi na loi kalo <sup>ma kela wahi</sup> o keia manawa.

CK: This time the taro patches <sup>at that place</sup> are few in number.





RM: Kaka'ikahi loa (ae). Mamua au i noho ai, hoi i Waimea i ka manawa e ola ana o  
Lino Crowell,

RM: Very few (yes). Before when I stayed there I went to Waimea at the time Lino  
Crowell was still alive  
maka'i-nui o Waimea (ae). A noho nohoi makou ileila a pau hoi i Koloa me Waialeale.

he being the sheriff at Waimea (yes). We indeed stayed there and then stayed at  
Koloa with the Waialeale's.  
A ai no laua e ola mai nei (ai no kela mau mea e ola mai nei; kamaaina no wau ia  
laua)

They are still living (those two are still living; I am acquainted with them)

ae. Noho wau me lakou.

yes. I stayed with them.

CK: Ua hoomaha oia mai ka hana mai o keia manawa.

CK: He is now retired from his regular occupation.

RM: A hui nohoi o makou i ka manawa i hookumu ia ai i kela paka o Kuhio,

RM: We indeed met at the time the Kuhio Park was dedicated,

a oia ko'u manawa i hui ai me lakou apau loa, Kimokeo ma. A keia manawa pau

and that was when I met with all of them, the Kimokeo's. This time

ka hapanui ka poe (i ka moe) i ka moe, a koe no o Waialeale ma, ka laua mau keiki,

most of these people (are asleep) are asleep excepting the Waialeale's, their  
children,  
kana keiki o Williama. A kuai oia i kela poe waapa e holo nei i ka muliwai o Wailua

their son William. He has purchased those boats that are cruising in the Wailua  
River  
(ae). Kana keikimahine nohoi a he kalaiwa kaa kana hana no ka poe malihini nohoi

(yes). His daughter is also driving automobiles for the visitors indeed

e kipa anei maleila.

that visit there.

CK: Nui ka hana ma Hawaii keia manawa no ka mea hele maila na poe tourists keia manawa

CK: There is plenty of work in Hawaii these times because the tourists come here nowadays

(ae) a ke hana nei na poe Hawaii iloko o na hokele (na hana o ka hokele, ae,

(yes) and the Hawaiian people work in the hotels (at jobs in the hotels, yes,

kalaiwa kaa a lawe keia poe e maka'ika'i). Pela no o Molokai, pela no o Maui,

and drive cars to take tourists around). Thus on Molokai, thus on Maui,



pela no o Hawaii. Nui ka hana no na Hawaii i keia manawa. Oia na poe makemake  
loa ia.  
thus on Hawaii. Plenty of work for Hawaiians these times. They are the people  
highly desired.  
Keia poe hoomalu i na hokele makemake lakou i na Hawaii e lilo lakou i poe lima-  
hana  
These people who manage the hotels they want Hawaiians who become employees  
ma na hokele.  
in the hotels.

RM: Ka mea apiki, lilo loa ka poe i ka hoi i ka hana o ka hokele, haalele ia

RM: The strange thing is the people are so busy going to work in the hotels that they  
have deserted  
ka aina kope o Kona, mokaki ke kope, a pehea ana la. Ke pau mai ka hana o ka  
hokele  
the coffee lands in Kona, coffee lying all around, what is to happen. When the  
work in the hotels is gone  
a pehea? Ua lilo 'kula ka aina.  
what then? The land will have been lost.

CK: Hoohemahema no kekahi o lakou i ka lakou poe keiki. Ai na keiki i kauhale

CK: Some of them neglect their children. The children are at home  
ai na makua ke hana nei. Hele hana a i ka aumoe a hoi mai ka makuahine  
and the parents are at work. Working up to midnight the mother returns home  
ai no keia poe keiki noho wale no i kauhale.  
while these children live alone at home.

RM: Oia nohoi ka pilikia o na keiki o keia manawa. Pehea ana la, pehea ana la

RM: That indeed is the trouble affecting children these times. What is going to  
happen, what is going to happen  
ma keia mua aku?  
in the future?

CK: Pehea kou nana ana i na Hawaii o keia manawa, ko lakou noho ana? E hoohalike

CK: How do you assess the Hawaiians these times, their mode of living? You contrast  
oe me na poe Hawaii noho ana mamua, heaha ka like ole?  
them with the Hawaiians living before, what is the difference?

RM: Aole like, aole like. Ke keiki o keia manawa, paakiki, lilo loa i na ano mea  
hou o keia manawa.

RM: Not the same, not the same. The children these times are disobedient, completely  
occupied with modern attractions.



Ehia la loa wahi kauna<sup>1</sup> keiki e hoolohe mai ia oe?

How many kauna of children would listen to you?

CK: Hilina'i loa lakou i na ano . . (na mea le'ale'a o keia manawa).

CK: They are too distracted by . . . (the pleasures of these times).

Pela no na Hawaii o keia manawa. Mamua poe haipule kela, pule no ka ai,

It is so with the Hawaiians these times. Formerly, they were a religious people,  
who prayed when they ate,  
pule no ka hiamoe, pule no ka ala mai a pule no. Ua pau paha kela ano.

prayed when they went to bed, prayed when they awoke. Perhaps those observances  
are gone.

RM: O na poe kahiko oia mau no no paha ko lakou hoomanao no no ka mea owai anei

RM: Perhaps the old folks continue their religious ways because who

ko kakou mea nana e kokua mai ia kakou? Oia kanaka hookahi wale no, kela kanaka  
nui.  
is our benefactor to whom we look to assist us? He is the only one Man, that  
Mighty Man.

CK: No ka mea kakou o na Hawaii, poe hoomana Akua kakou, poe hoomanao Akua kakou.

CK: Because we Hawaiians are a God-fearing people; we are God observing people.

RM: Kakou no kai ike o ka nani o ke Akua. Ua ike kakou kona nani. Oia ke kumu

RM: We recognize the glory of God. We have seen his goodness. That is the reason  
o kakou kekahi o kakou hoomau no ka hoomanao ana iaia.

some of us continue to worship him.

CK: Pehea e hiki no oe ke ha'i mai i kekahi moolelo i kekahi o na moolelo o Iesu

CK: Can you tell a story, one of the parables that Jesus told,

i ha'i mai, na parables, ma ka olelo Hawaii mai a hoike mai oe.

one of the parables in the Hawaiian language, you relate.

RM: Ae, he moolelo keia pili ana no i keia keiki no kafele ana no oia, poina i na  
makua;

RM: Yes, this story concerns this boy who traveled abroad, and forgot his parents;

pilikia ke ano o ka noho ana, hoi hou mai nei oia. Ai nae na makua nui no

who had difficulties in living, and returned home. However, the parents had great  
ko lau aloha. Noleila, hana anei lau i kekahi paina nui no keia keiki.

love. Therefore, they put on a big feast for this son.

<sup>1</sup>  
kauna is 4. Hawaiians of old counted in terms of 4's.





Hooalahala ke keikeina no ka mea keia keikeina noho hana oia ma na ano apau,

The younger brother murmured because this younger brother had been diligent in every way in his responsibilities  
malama i keia mau makua. Aole nae laua i hoomanao iaia no kona la hanau paha

in serving his parents. However, they had not thought equally of him on his birthday perhaps  
a aole no kekahi ano la nui, aka nae no keia keikuana no ka hoi ana mai

or on any other significant day, but this older sibling on returning home

a hana anei laua i keia paina. Noleila, ohumu keia keiki. A peia no kakou.

for him they put on this feast. Therefore, this son complained. Just like us.

Ike no kakou aole pono kela no ka mea e pai ana kakou i hookahi keiki,

We recognize that is not proper because we are favoring one son,

a nana maka, nana kakou i kekahi keiki. Aka nae, ka manao nui o keia moololo

and we are only looking at the other son. However, the moral of this story

oiahoi keia keiki i hoi maila, meheameala, ua ola hou oia ma ka make mai.

is that this (profligate) son who had returned seemed to live again after  
being dead.

A oia ke kumu i hauoli ai na makua a pela laua i hana ai keia paina nui.

And that was the reason the parents celebrated and thus they gave this big feast.

Noleila, e olelo mai ana no e mihi kakou. Oia ka mea e ola hou ai ke kanaka.

Therefore, the saying is we must repent. That is the thing by which man can  
live again.

CK: Aale nui wale ka hewa o kanaka i make ai ke kanaka, no ka mihi ole

CK: Not because of the many sins of man does man die, but for not repenting

(no ka mihi ole) wahi o na poe kahiko o kakou.

(for not repenting) the old people used to say.

RM: Pololei hoi kela. Aole kakou i make no ka nui o ka hewa, aka no ka mihi ole.

RM: That is true. We do not die because of our many sins, but for not repenting.

Oia ka manao nui o keia moololo. Ua hoi mai i keia keiki a mihi oia

It is the main thought of this parable. This son had returned and he had  
repented  
no kana hana ana i kela hana paina i keia mau makua. Aka, noleila,

of his misdeeds and for neglecting his parents.

Therefore,



ua aloha keia mau makua iaina, a pela. A noonoo 'hola keia pokii,  
 these parents showed their love in that manner. So did this dutiful younger  
 keia keikeina, a pela ihola ka .  
 sibling learn (a fact of life).

CK: Ke lohe aku au ia oe meheameala ua a'o maikai ia oe i ko wa opiopio i ka olelo  
 haole.

CK: When I listen to you it seems you were taught effectively in your youth in the  
 English language.  
 E hoike mai kou wa opiopio, pehea oe i loa maikai loa i keia olelo Hawaii.

Indicate how in your youth you learned so well the Hawaiian language.

RM: No ke a'o no ko'u mau makua ia 'u ma ka olelo Hawaii. Hele wau i ke kula

RM: Because my parents taught me in the Hawaiian language. I attended school  
 aole maopopo wau i ka olelo haole. Olelo mai ke kumu ia 'u e kakau ko'u inoa.

I did not know the English language. The teacher told me to write my name.

Aole hiki ia 'u. Mamake au e hele hoopau pilikia, aole hiki a 'u ke namu.

I could not. I wanted to go to relieve myself, I could not converse.

Noleila, hoi a uumi au a hoi i ka hale. Pulu loa ka lole. A noleila,

Therefore, I persevered until I got home. My dress would be all wet. Therefore,

oia no ke kumu ma'a mau i keia olelo. Maikai loa hoi noho wau iloko o keia hale

it is the reason I am accustomed to this language. It is very good for me to  
 stay in this house  
 hana nei, hale kuiki o Ulu Mau e walaau wau me keia kupunawahine oia o

of work, the quilting house of Ulu Mau so I can converse with this grandmother,  
 that is  
 Mary Malo, Mary Malo. Walaau maua ma ka olelo makuahine i na manawa apau

Mary Malo, Mary Malo. We converse in the mother tongue at all times

no ka mea ke hoi i kauhale, aole hiki ke namu no ka mea aole poe walaau pu

because when we go home we cannot converse because nobody can converse

me oe. Pau 'ela na poe i ka olelo haole, a noleila, oia no ko maua mea

with you. Everybody else speaks English, therefore, that is why

walaau mau.

we speak only in Hawaiian.



CK: Maikai kela. O Mary Malo keia me Rose Manu, e walaau ana laua pili ana

CK: That is good. This is Mary Malo and Rose Manu, they are talking about  
i ke kuiki kapa.  
quilting.

RM: Ke kokoke 'ku nei ke paa kau kapa.

RM: Your quilt is almost done.

MARY MALO: Ae, ai au i ka lihi o ke kapa i keia manawa. Keia mau la 'ku no paha, paa.

MARY MALO: Yes, I am at the edges of the quilt at this time. These few days perhaps,  
it will be completed.  
Keia pule ae a paa ke kapa.

This next week the quilt will be done.

RM: Ae, he kapa hou ae kekahi au e kuiki ai?

RM: Yes, do you have another quilt to sew?

MM: Ae, he mea, ka awapuhi (ka awapuhi) e (ae). Oia, ke paa keia kapa, kau mai ka awa-  
puhi.

MM: Yes, the ginger pattern (the ginger) yes (yes). That is, when this quilt is done,  
the ginger pattern will be display

RM: Ae, no ka mea ua loa ka pili o kela kapa. (Ae, ua loa). Hele no ka pulu. ed.

RM: Yes, because the duplicate of that quilt has been acquired. (Yes, acquired).

MM: Ae, ua hele io no e kuai. A keia pule ae paha la, a hookau mai au i kela kapa.  
The cotton to follow.

MM: Yes, I have truly gone to buy some. This next week perhaps I shall post the other  
quilt.

RM: A nani no oe. Ai no wau i ka huelo o ko'u kapa hele nei no ka mea

RM: You are grand. I am still at the tail end of my quilt because

owau no kekahi wahine lohi ma na ano apau. Pehea anei ke hiki ke alo ae

I am one slow woman in all things. How can I help it

nui nohoi kahi hana, walaau, o ka hanai pepe, ka makou <sup>moopuna</sup> punahele,

there is much work, talking, taking care of the baby, our beloved grandchild,

oia o Malia-keala-onaona-o-kuiipo. Loa 'ku ana ko makou haku, Malia.

who is Malia-keala-onaona-o-kuiipo (Malia, my fragrant, lovely sweetheart).

I am going to get it from our boss, Malia.





Noleila, kokoake pau keia kapa. Keia ana o keia kapa ke hana ia nei, e Malo,  
 Therefore, this quilt is almost done. The pattern of this quilt that is being done,  
 o Kilauea-iki. Malo,  
 is called Kilauea-iki.

MM: Ae, Kilauea-iki keia.

MM: Yes, Kilauea-iki this is.

RM: Hookau mau ana oia i ka awapuhi. Kela awapuhi, na Mrs. Rivenberg i kaha ihana

RM: She is always putting on the ginger pattern. That ginger pattern, Mrs. Rivenberg  
 i kela ana, a haawi mai ia Ulu Mau. U'i kela kapa; u'i nohoi ka hana ia ana designed  
 that pattern, and gave it to Ulu Mau. That quilt is pretty; beautiful indeed the  
 no ka mea he maiau no ka poe luahine. Ka wa hea oe e hana ai e kau ai kela kapa? way it was done  
 because the old ladies are neat and careful. When will you put that quilt on?

MM: Keia pule ae paha (keia pule ae), keia pule ae. Kau oe, a kii wau i kela kapa

MM: Perhaps this next week (this next week), this next week. You display it and  
 a hookau mai. I will get that other quilt  
 and post it.

CK: Pehea mawaena o na Hawaii he lolina no e pili ana ke ano o ka moe ana i ke kapa paha,

CK: Among the Hawaiians is there any rule regarding the manner in which the quilt is  
 ka pela, pelā wale aku? Ina makemake oe e noho maluna o ka pela, pehea heaha ka perhaps used for sleeping,  
 used on the bed, and so forth? If you want to sit on the bed what is the rule? lula?

RM: Ae, oia ka mea huhu ia makou e ko makou mau makua. Na kupuna olelo ia makou

RM: Yes, it was the reason we were reprimanded by our parents. The grandparents would tell us  
 aole ia makou e noho aiole e moe maluna o ke kapa no ka mea he hookano kela.  
 for us not to sit or sleep on the quilt because that was considered impudent.

Ina makemake oe e moe, uhi oe ke kapa maluna ou. A ina makemake oe e noho

If you wanted to sleep, you should put the quilt over yourself. And if you  
 ma kela wahi, a huki oe kela kapa hookaawale. Ina aole hiki, noho oe ilalo desired to sit

on that place, you should remove and put the quilt aside. If you couldn't,  
then you should sit



ma ka papahele. Noleila, a'o makou i ko makou<sup>poe</sup> kamalii ame ko makou poe moopuna.  
on the floor. Therefore, we teach our children and our grandchildren.

Na lakou ia e hapai a hoomau<sup>aku</sup> keia mau lolina o ke kapa Hawaii.

It will be up to them to sustain and continue this observance regarding the  
Hawaiian quilt.

CK: No ke poo ke kapa, aoie no ka okole. Na mea o ka poo aoie e noho ia me ko kakou  
elemu.

CK: The quilt is for the head not for the backside. Things for the head are not to be  
sat on with our buttocks.

RM: Pololei nohoi kela no ka mea he ihiihi loa na mea Hawaii, ihiihi loa.

RM: That indeed is true because such Hawaiian things are sacred, very sacred.

Ina hiki ke noho ia iluna o keia kapa, pehea kela hae Hawaii o kakou?

If the quilt can be sat on what about that Hawaiian flag of ours?

Oia ke kumu a'o mau ia na kamalii aoie noho maluna o ke kapa.

It is the reason the children are always instructed not to sit on the quilt.

CK: Pehea olua, maopopo anei olua i kekahi mau mea e pili ana o ka lole o na wahine  
Hawaii

CK: Do you two know some facts regarding the clothing of Hawaiian women before,

mamua, mamua ka hiki mai ana ka poe haole? Heaha ka lakou kapa e komo ai?

preceding the arrival of the haoles? What was their clothing which they put on?

RM: Kapa pa'upa'u, oia ko lakou aahu. Oia ko lakou pale moe, kapa moe.

RM: Tapa cloth, it was their covering. It was their bed sheeting, sleeping blankets.

CK: O na kamaiki, heaha ka mea i hana ia i wahi no e hoopau pilikia ke kamaiki,

CK: For babies, what was used for diapers for the child,

ka pepe, e like no me keia manawa hana kakou i ka diapers? Heaha ka lakou mea

the baby, corresponding to diapers we use these times? What was their

i hana ai i kela manawa?

diapers at that time?

RM: Na kapa kahiko no. Oia no ka mea e pe'ape'a iaai o na pepe. Poe kamalii nunui

RM: Old worn out tapa. It was the thing used as diapers for babies. Older infants

hele wale no lakou aoie lole. (He malo no?) kekahi manawa malo nunui loa ke kamalii

they went about without clothes. (Did they use a malo?) sometimes malo for grownup  
children.



Ai nae, hele a hiki no ka nui ana o na kamalii hele pu no na kamalii wahine

However, until the children were fully grown the girls

me na kamalii kane i ka auau iloko o ke kahawai, aole lole. Aole nae no he mea  
and the boys would go swimming in the stream without clothing. However, it was  
e nema iaai no ka mea aole lakou i ike ia mau mea . not a practice

to be censured because they were not conscious of those things.

CK: Ko makou wa kamalii hele pu no me na makua, na poe nunui, hele wale makou e auau

CK: When we were children we used to go together with our parents, other adults,  
(ae). Aole nana ia ka ma'i o ke kanaka, wahine paha (ae). Aole walaau na kamalii  
(yes). None was concerned with the male organs or perhaps those of the females  
pili ana kela mau mea. (yes). The children did not talk  
about those things.

RM: Aole lakou i ike i kela mau mea. Ike no lakou, aole lakou i manao he mea hewa no  
kela.

RM: They were not conscious of those things. They might have seen, but they did not  
He mea pono wale no i na mea apau o ka wa kahiko. think that was improper.

Everything was proper in the old days.

CK: Aole kela he mea (nema) nema ia, i walaau ia e like me ka poe o keia manawa.

CK: That was not something (to criticize) to criticize, to talk about as people do  
A, kamaaina no oe i ka oki poepoe ia i na keiki kane liilii, ka oki poepoe ana? these days.

And are you acquainted with the circumcision of little male children, circum-  
cizing?

RM: Ka oki poepoe ana me ka ohe. Lohe wale mai no wau me ka mea, me ka ohe

RM: Circumcizing with bamboo. I have heard only that they cut with a bamboo.

e kaha iaai na ope'a, me ka ohe. Ai nae, ka makua ike au i ka puhipuhi ia  
with the bamboo did they cut the foreskin. However, I have seen the parents  
i na keiki kane (ae). Na kamalii wahine e pa'pa'i ia me ka wai. blowing into the

prepuce of the penis (yes). The girls' sex organ was gently slapped with water.

CK: Oia? Pololei kela. Ua lohe au kela (ae). no'u wa liilii ike au i kekahi luahine

CK: Is that so? That is true. I have heard that (yes). When I was small I saw  
some old woman





hele mai a oki poepoe ia keia poe kamalii kane liilii (ae) me ka ohe  
 who came and circumcized these small boys (yes) with a bamboo  
 (me ka ohe, ae) no ka mea ke ano kela o na poe Isaraela mamua. Heluhelu kakou  
 (with a bamboo, yes) because that was a custom of the Israelites of old. We read  
 i ka Baibala, oki poepoe ia i na keiki kane apau (na keiki kane apau).  
 in the Bible all male children were circumcized (all male children).  
 Mau no kela hana mawaena o na kupuna o kakou no ka mea mai Isaraela mai lakou  
 That continued among our ancestors because they descended from Israel  
 (mai na Isaraela kela ano; he oiaio ka). Ka poe Hawaii he poe Isaraela lakou.  
 (from Israel came that practice; how true). The Hawaiian people are of Israel.  
 Hele mai lakou mai ka aina Isaraela a pae mai Hawaii nei. Nana oe ma kekahi ano,  
 They came from the land of Israel and landed here in Hawaii. You notice in some  
 ina hele ka poe, na poe mamua, ina hele i ka halelewa, heaha ka mea lakou <sup>respects</sup>  
 if the people in those days went to a funeral, what did they do  
 i hana ai i ko lakou manawa i hoi mai ai? Ina hele pili i ka mea make?  
 when they got home? If they went close to the dead?

RM: Ma ka halelewa kupapa'u? Mamua ke hoi ka poe a pau loa, pikai ia ka hale,

RM: At the mortuary? Formerly when all the people left, the house was sprinkled  
 pikai ka <sup>poe</sup> kanaka apau loa i hele i kela <sup>ai</sup> hoolewa. A heaha ka manao nui o kela? <sup>la</sup> with salt water,  
 and all the people who had been to the funeral were sprinkled likewise.

CK: Ina heluhelu kakou i ka Baibala i ka manawa o Mose (ae) oia kekahi kanawai <sup>What was the significance of that?</sup>

CK: If we read the Bible in the days of Moses (yes) it was one of the statutes  
 haawi ia e ke Akua i na poe Isaraela. Ina hele lakou pili me na poe make (ae)  
 given by God to the Israelites. If they went near the dead (yes)  
 ua haumia lakou. Hoi lakou a me ka paakai (e pikai ai) e pikai ai.  
 they were defiled. On returning home they were sprinkled (sprinkled) with salt  
 water.



RM: Oia ka ka manao. Keia manawa o ka pake wale no ka mea hoomau i kela mea, poe pake.

RM: So that is the idea. These times only the Chinese perpetuate that practice, the Chinese.  
O kakou na Hawaii ua ano poina i kela mau mea.

We Hawaiians have somewhat forgotten those things.

CK: A pehea i ka lawelawe ana o ka poe make i ka wa kahiko, ina make kekahi mea

CK: What about the embalming of the dead in old times, if someone died  
pehea i lawelawe ia ke kino?

how was the body treated?

RM: Ne make ai i kauhale, a hoauau ia keia kino make apau, kapi ia ka paakai

RM: If death occurred at home, the body was thoroly washed, sprinkled with salt

(MM: kapi ia ka paakai), hume ia malalo me ke kaiapa, a ma ka piko, kekahi manawa

(MM: sprinkled with salt), salt at the genitals and rectum held up by<sup>a</sup>diaper,  
salt at the navel, sometimes

(ka waha) maloko o ka waha, malalo o ka poaeae. A hiki kela kino ke weiho mau la

(in the mouth) in the mouth, and under the armpits. That body could be on view  
for a few days  
aole oia inoino. (Mau no ke ano o ka helehelena) ae, aole loli. Ua ike au

without decomposing. (The facial color would continue to look normal) yes.

and not change. I have experi-  
enced

i ko'u makuahine. Pela wau i ike ai.

this with my mother. Thus I learned.

CK: Ina make nui ke kuwo, nui ke kumakena.

CK: If someone died there was much wailing and lamenting.

RM: Kumakena, helu, helu ka poe ke uwe. Ina oe hoolohe aku eha pu ka naau.

RM: Lamenting, recounting deeds and relationships involving the deceased as they cried.  
If you listened you would be pained in the heart.

Hookahi ka uwe like ana; aole hiki ke paa ka waimaka ke ano ka lakou helu ana

You would all cry together; the tears couldn't be held back because of the re-  
counting  
no ka mea hiki ia oe ke hoomaopopo he mea nui keia mea i haalele maila.

and because you realized the deceased meant much to the mourners.

Ina he keiki paha, he kane paha, hoomanao ia ana na la o ka inea, na la loa,

If the deceased was a son perhaps or husband, there would be recounted the  
days of hardships, of plenty,



na la nele, ke ano o ka noho ana.

the days of want, how they managed.

CK: Ina ua noho kaawale loihi keia mau mea a hui hou, puliki no kekahi i kekahi

CK: If two people had been separated for a long time and would meet again, each  
would embrace the other  
a uwe no.

and sob out loud.

RM: Uwe, ke ano no ia o kealoha o ka poe Hawaii, a hiki no i keia manawa.

RM: <sup>Would</sup> cry, it was the kind of love of the Hawaiians and has continued to these times.  
<sup>Iloko</sup>

CK: i kela uwe ana heaha ka lakou e helu ai?

CK: In their sobbings what did they recount?

RM: E helu ana nohoi, "Loihi no keia noho kaawale ana, kai no ua make oe

RM: They would say in their recounting, "We have been separated for a long time,  
I had thought you were dead  
aka ai no oe ke ola nei, a hui hou la kaua," a pela lakou i helu ai.

yet you are still alive, and we have met again," and thus would they recount.

CK: Helu no lakou i ka lakou mau mea i hana ai i ko lakou manawa opiopio (ae),

CK: They would recount some of the things they did together in their youth (yes),

puka mai na inoa o na kupuna, o na ohana ua hala nohoi no ka mea ma'a no wau

names of grandfolks would emerge, of those who had passed away in the meantime,  
for I was familiar

i kela ko'u wa liilii i Hana. Hui pu ka'u Mama me na poe kahiko maleila a nui  
with that custom in my childhood days in Hana. My mother would meet again the  
older people and much sobbing

i ko lakou hui ana. Ke ano no kela i na Isaraela mamua. Heluhelu kakou

attended their reunion. That was the nature of the Israelites of old. We read in

i ka Baibala i ka hui ana o Iokoba me Iosepa ka mea i kuai ia ai i Agupita,

the Bible about the meeting of Jacob and Joseph who was sold to the Egyptians,

nui ko laua uwe maluna o ka a'i o kekahi ame kekahi (puliki a puliki)

great was their weeping on each other's necks (each embracing the other)

puliki aku, a uwe.

embracing, and crying.





RM: Oia hoi ka. Maleila mai ko kakou ano (mai leila mai). Nani nohoi ia ua lohe 'ela au

RM: So it was. From them came our customs (from them). It is beautiful indeed that  
I have now heard  
keia mau mea no ka mea aole au lohe akahi wale 'ela no.

these things because I have never until now heard of them.

CK: Keia manawa ke imi mai nei na poe naauao mai hea mai ka poe Hawaii

CK: These times scientists are seeking to know where the Hawaiians came from.

RM: Ae, mai hea mai a hiki no i keia manawa, mai hea mai.

RM: Yes, where from, until this time, wherefrom.

CK: Ke manaoio nei kekahi poe mai ka aina Amelika mai lakou, a ka poe o Amelika

CK: Some people believe they are from America, and the people of America  
mai ka aina o ka poe Isaraela i noho ai maleila lakou o na kupuna i hele mai  
came from the land of Israel <sup>where</sup> they had lived and from there the progenitors came  
a pae i Amelika, a hele mai kekahi poe a pae i na mokupuni o ke kai o Pakipika  
and landed in America, and some of them came and landed on these islands of the  
Pacific  
a hele mai maneinei (o Tahiti, Samoa) New Zealand, oia mau wahi.  
and came here (to Tahiti, Samoa), to New Zealand, and such places.

RM: A noho kekahi poe, a hele mai no kekahi poe a hiki ka pae ana o Hawaii nei, ae,

RM: Some people stayed, and some people came until they landed in Hawaii, yes,  
peia 'hola ka ke ano.

thus was the chain of events.

CK: Pehea ke ano o ka poe kahiko i ko lakou male ana, he male no ka lakou?

CK: What was the marriage practice among the ancient people, did they have a rite?

RM: Aole male, aole male.

RM: No marriage rite, no marriage rite.

CK: He ano mea lawelawe no paha, pule paha (aole maopopo loa ia 'u), hoaō, hoaō ia.

CK: Perhaps they had some kind of ceremony, prayer perhaps (I don't know) or just  
declared married, declared married

RM: Ka hoopalau, ke makemake kekahi keiki i kekahi keikimahine, hele mai me na makua

RM: The betrothal, if a young man liked a certain girl, he came with his parents



a hui me na makua o keia keikimahine, a ae like lakou apau loa, a hoopalau ia,  
and met with the parents of the girl, and they would all agree, and be betrothed,  
hoāō, a noho like no keia mau ohana apau loa. Pela ko'u hoomaopopo.  
then married, and they would all live together. Thus was my understanding.

CK: Keia manawa aia hele imua o ke kanawai, loa ka laikini, male ke kane i ka wahine.

CK: These times unless they go before the law, receive their license, then the boy  
can marry the girl.  
Mamua pehea?

Before how was it done?

RM: Aole maopopo ia'u, aka ko'u lohe wale no, aole male (noho pu wale no)

RM: I do not know, but I have only heard, there was no marriage (they simply cohabited)  
noho pu wale no (loaa mai na keiki) a loaa mai na keiki. A mahape lohe mau ia  
ka olelo  
simply cohabited (would have children) and would have children. Afterwards  
we frequently heard the saying  
he poo-ole keia poe keiki.  
these children were bastards.

CK: Aole kela olelo pili pono i ka poe Hawaii (ae) no ka mea kela hui ana he male kela

CK: That term has no relevance to the old Hawaiians (yes) because such cohabitation  
was regarded a marriage  
o ka poe Hawaii (ae). Hui wale no he male kela.

among the Hawaiians (yes). Simply living together was marriage.

RM: Hui wale no he male no ka mea noho like no keia kane me keia wahine a hiki

RM: Living together was marriage because this man and this woman would cohabit until  
ko laua luahine a make, aale kaawale e like me ka poe o keia manawa,  
they became old and died, never to be separated as people in these times do,  
loaa mai na keiki. Ai nae, kekahi poe lili no ko lakou makemake no paha  
and would have children. However, certain people would become jealous perhaps  
they wanted a certain man  
kela keiki na ko lakou keikimahine, kapa ia keia poe pepe poo-ole.  
for their daughter, and would stigmatize the offspring of such union as  
bastards.



Oia ka mea i loa'a mai i kela inoa.

That was how that name originated.

CK: Aole kela mea he pololei. Olelo mai keia haole o Dr. Stokes o ka Bishop Museum

CK: That epithet is out of order. This haole, Dr. Stokes, of the Bishop Museum

olelo oia ia'u aole hiki kakou ke hoahali ke ka poe Hawaii mamua me ke ano  
told me it is not correct to assess old Hawaiian practices by the standards

o ka poe haole. O ka poe haole i hanau mai ke keiki a ua male ole na makua,  
of haole people. As to the haoles a child who is born out of wedlock

poo-ole kela. Aole hiki oe ke hoopili kela ano olelo poo-ole i ka poe Hawaii  
is a bastard. You cannot apply that term to the old Hawaiians

no ka mea aole kela he poo-ole, wahi keia haole naauao, Dr. Stokes.

because such offspring was not a bastard, according to this educated haole,

Dr. Stokes.

A pehea keia hale pe'a o ka poe Hawaii mamua? Hale pe'a, heaha ka manao o ka hale  
pe'a?

What about the hut separated for use of women only<sup>in</sup> old Hawaii? The hale pe'a,  
what was its purpose?

RM: Kela ano hale no ka poe wahine. Hiki mai ko lakou manawa ma'i, pau apau lakou

RM: That kind of house was for the women. When their menstrual periods came they were  
all

i ka hoopaa ia iloko o kela hale. Hana like no lakou i ka lakou hana.

confined to that house, the hale pe'a. They did their work together.

Na kekahi poe o lakou e lawe mai ka lakou mea ai. Oia ka manao kela hale pe'a (ae).

Certain ones of their sex would bring their food. That was the purpose of the  
hale pe'a (yes).

Aale hele kekahi poe kane koko ke ma kela hale. Ne loa'a kekahi kane hele

No males ever went near that house.

If a certain man went near it

a hoopaa'i ia oia e ka mo'i.

he was punished by the king.

CK: Mawaena o na Hawaii, aole apono lakou i na hele kekahi poe wahine e pili ana

CK: Among the Hawaiians they did not approve of such women going too close to

i na upena nohoi, hoopaa ana paha i na upena, oia mau ano, ua kapu.

their fishing nets or to touch those nets, and such gear, for that was a taboo.





RM: Ae, kapukapu loa na mea apau. Oia ka mea hoopa'a ia lakou. Noho lakou maleila

RM: Yes, all things were under strict taboo. That was the reason they were confined.

a hiki ko lakou maemae ana, <sup>aleila</sup> 'a hoi mai lakou a pili i ko lakou ohana no ka mea <sup>They stayed there</sup>

until they were clean again, then they returned to their families because

kekahi manawa poina, a'e ia ka upena ai ole hoopa ia paha, ina ai ole ka waapa paha.

inadvertently they might walk over the nets or touch them perhaps, if not perhaps <sup>the canoe.</sup>

A oia ka manao kela.

That was the idea.

CK: A pehea ka hanau ana o na wahine o kela manawa; owai ka mea kokua i na wahine

CK: What about giving birth at that time, <sup>i ka manawa e hanau ai?</sup> who helped the wife when she was giving birth?

RM: Ka hapanui o na ohana o ke kane no me ka wahine; na ke kane no ka wahine

RM: In most of the families the husband cooperating with his wife, for the husband

e malama , e hooponopono.

took care of his wife and arranged things.

CK: Pehea ka wahine hooheho i ka pepe?

CK: What about mid-wives?

RM: Aole maopopo ia kela mau manawa. Na ke kane no hana. Maopopo no laua i na mea apau

RM: They were not around in those times. The husband was the midwife. They both knew

no ka mea a'o mai <sup>paha</sup> no na makua ia laua. Oia. No ka mea ua ike au. <sup>all particulars</sup>

because they had been instructed by their parents. That was so. Because I know.

CK: Aole nei i ae ia na poe keikimahine ano nunui mai e noho iloko o kela lumi hookahi

CK: Were not the teen-age daughters allowed in the same room

e ike ai lakou i ka hanau ana o ko lakou makuahine? Ua lohe 'ela oe kela?

so they would experience the significance of the birth process pertaining to their mother? Have you heard of that?

RM: Aole la, aole la. A'o ia mai i ka manawa e hoomaka ai i keia keikimahine e a'o,

RM: Never, never. When <sup>this</sup> girl attained the age of understanding

a'o kona makuahine iaia ke ano ka noho ana e pili ana mawaena o ke kane me ka wahine.

her mother would explain the experiences of life as they related to men and women.



CK: Ua a'o ia na keikimahine.

CK: The girls were instructed.

RM: Ae, a'o ia. A'o ia na keikimahine ke ano o ka noho ana mawaena o ke kane

RM: Yes, were taught. The girls were told how to conduct themselves amongst men  
ame ka wahine e kona makuahine. Noleila, ke keikimahine hoopono,

and women by their mothers. Therefore, the responsible daughter who  
hoomaopopo mai ke a'o o ka makua, maopopo iaia i na mea apau.

would hearken to the counsel of the parents would be cognizant of these things.

A peia no me ke kane. Keiki kane a'o kona mau makua iaia ke ano ka noho ana

And so was a son. The son was taught by his parents as to how he should deport  
himself  
mawaena o ka wahine me ke kane.

among women and men.

CK: Ua hooalahala maoli o, ua hoahewa no na poe Hawaii ka moe-kolohe ana, aale anei?

CK: Did the Hawaiians actually object to or decry illicit relationships, did they?

RM: Aole paha (aole lakou). Aole lakou i noonoo i kela mau mea mea he hewa.

RM: Perhaps not (not they). They did not think such behavior to be wrong.

Aole lakou manao he hewa kela.

They did not regard such conduct as immoral.

CK: Keia manawa ke nana kakou ke ano o ka poe o keia manawa hele wale no a moe,

CK: These times if we observe the nature of people many simply cohabit, by

moe-kolohe wale no, a moe hou, a moe hou. Oia ke ano ke kanaka o keia manawa

living illicitly and promiscuously. That seems to be the nature of some  
people today

ke nana 'ku. Aole hele imua o ke kanawai a loa ka laikini a male ai.

if you notice. They don't go before the law to get a marriage license.

Noho pu wale no.

They simply cohabit.

RM: Aole lakou i manao kela he moe-kolohe no ka mea noho pili keia keikimahine

RM: The old Hawaiians did not regard that relationship as adulterous because  
when this girl



me keia keiki, noho like laua, loa ka laua keiki, ua pono no kela (pono),  
and this boy lived together and had their children, that was considered proper  
(proper),  
ua pono no kela.

that was regarded as right.

CK: Kekahi mea ma'a mau mawaena o na Hawaii oia no ka hanai ana o na keiki, lawe hanai

CK: A certain practice among the Hawaiians was the adopting of children, adopting,  
(hanai ia ana na keiki?) ka lawe hanai ia (ka lawe hanai ia na keiki).  
(feeding children?) the adopting (the adopting of children).

RM: Aale paha e maopopo na poe mamua i kela ano no ka mea malama no lakou i ko

RM: Perhaps the people then did not abandon their children because they kept  
lakou poe keiki iloko o ka la o ka nele iloko o ka la o ka loa. Aole lakou  
their children in the day of poverty, in the day of plenty. They did not  
haawi i ko lakou poe keiki na ha'i e malama mai.

give away their children for others to support.

CK: Hookuu ia na keiki o na kupuna e malama, kekahi o na anakala paha, aunty no paha,

CK: The children were allowed to be brought up by the grandfolks, some uncle or aunt  
perhaps,  
(<sup>mawaena</sup> i ka ohana) mawaena o ka ohana (ae, pololei). Ina make na makua . .

(among the family members) among the family members (yes, correct). If the parents  
died . .

RM: Pili me na kupuna aiole na makuahine paha, na makuakane, mahape mai.

RM: The children might be with the grandfolks or aunt perhaps, or uncle.

CK: I ka haole o keia manawa hoouna ia i ka orphanage, noho me ka poe malihini.

CK: With the haoles in these times the child in such instance would be taken to an  
orphanage to live among strangers.  
Noleila, oia 'ku ka maikai ko kakou ano mamua (pololei kela) e pono ai na keiki.

Therefore, our practice in former times was better (that is correct) for the  
welfare of the child.

RM: No ka mea, keia manawa loa ka hana i na kupuna e hiki lakou ke malama

RM: Because, these times jobs are obtainable enabling the grandfolks to keep

ko lakou ohana moopuna, kahi mea liilii i loa ia lakou, aale e haawi na ha'i  
e malama.

their grandchildren with what little they earn, and not turning over such orphans  
to strangers to keep.





CK: Pehea oe e Mary (Mary Malo), ha'i mai oe kou wa i noho ai ma Laie

CK: What about you, Mary (Mary Malo), you tell about the time you lived in Laie.

no ka mea o oe kekahi wahine kamaaina loa i keia kanu kalo ana. Hoike mai oe because you are one of the oldtime women who know this taro growing. You tell i ko oukou wa i noho ana ma Laie ke kanu kalo. about your time living in Laie and planting taro.

MM: Ae, ma ka'u wa male au i ka'u kane no ka mea ka'u kane no Laie. Oiahoi

MM: Yes, when I married my husband my husband was in Laie. It is so no Waimea wau, keia Waimea o manei. A hui nohoi au me ka'u kane, a hoi mai au I am from Waimea, this Waimea here. I met my husband, and I came i Laie a noho ana ko'u keikunane oiahoi ka haku kelepona i Laie. Hoi mai au to Laie and my brother was living namely as the telephone supervisor at Laie. I came noho me ka'u keikunane a hele nohoi au i ka Hui O Pio o ka Ekalesia o Iesu Kristo and stayed with my brother and I would indeed go to the MIA of the Church of Jesus Christ O Ka Poe Hoano O Na La Hope Nei. Hui hoi au me ka'u kane no ka mea of Latter-day Saints. I also met my husband-to-be because ke ano no kou hele i kekahi wahi hou, ina oe he keikimahine hou, hoa'o ana if you went to <sup>a</sup> strange place, and if you were a strange girl, the <sub>poe</sub> i na keiki kane apau owaila lakou ke . . I kela manawa o Beauty Hole boys would try to compete for your hand.. At that time Beauty Hole he.punawai nui maleila (ae). Hele makou ileila e auau ai a keia auau ana was a large pool there (yes). We would go there to swim and by this swimming pili nohoi au me ka'u kane oiahoi o Kawaipu'a Malo. Hui nohoi maua. I got close indeed to my future husband, namely, Kawaipu'a Malo. We met indeed. Mai leila mai hui maua. Keia hui ana maua, ma'i nohoi ko'u keikunane, From that time on we went together. And during our courtship my brother also became ill, ma'i nohoi ko'u kaikoeke, a noho nohoi au e malama keia pepe. Hui pu nohoi me my sister-in-law also became sick, and I stayed also to take care of the baby. I went together with



keia keiki, oiahoi, e hoapili 'hola no'u i kela manawa. Malama nohoi maua this young man, namely, my companion at that time. We both took care i keia pepe. Hoi nohoi keia keikunane o'u ame keia keikoeke o'u i ka haukapila of this baby. My brother and my sister-in-law (his wife) were confined at the i Kahuku. Make nohoi ko'u kaikoeke. hospital

at Kahuku. There my sister-in-law also died.

CK: Owai ka inoa o kou kaikoeke? (Mary Kekino). No Laie no? (Aale, no Waialua).

CK: What was the name of your sister-in-law? (Mary Kekino). Was from Laie? (No, from Waialua).

MM: Noho nohoi maua a malama maua keia mau pepe a ko'u keikunane. Kela manawa

MM: We stayed there and took care of these babies of my brother. That time

noi mai nohoi ka'u kane ia'u e male au iaia. Komo nohoi ka noonoo ia'u

my boy friend asked me to marry him. The same thought entered my heart

no ka mea kohu mea ua ai'e ia au i keia keiki no ka mea kokua nohoi oia ia'u

because I felt I was indebted to this young man because he had assisted me

me ko'u malama ana keia mau ohana keiki a'u. Ae nohoi au. Hoi nohoi maua

in my taking care of these children of mine. I consented indeed. We came indeed

i ko laua wahi i Laie me kona makuahine. Male nohoi maua. A ka mea nana

to Laie to their home to his mother. We were also married. And the person

i hoomale ia maua, oia o President Waddoups. Nana i hoomale ia maua.

who married us, he was President Waddoups. He married us.

A hoomaka mana maua. Keia mau makua-honowai a'u, no laua keia mau papaloi

So we began our conjugal life. These parents-in-law of mine, they owned these taro patches

i Laie a no ka mea ua kamaaina au i ke ano o ka noho ana i ka mahiai paha oia mea

at Laie, and I had been acquainted with this kind of life involving farming

no ka mea i Waimea ko'u wa i noho ai, ka makou hana no ia. Hele i kuahiwi,

because at Waimea when I was living there it was our occupation. We would go to the mountains,

ohi ulu a hoi mai, kalua ka ulu apau, ku'i. A noleila, keia kalo, mahi kalo,

gather breadfruit and return, cook the fruit in the imu and then pound it.

Therefore, this taro, taro farming



aale ia mea he malihini ia'u.

was not something foreign to me.

CK: Waimea, Oahu keia. (Waimea, Oahu).

CK: Waimea, this is on Oahu. (Waimea, Oahu).

MM: Hoomaka maua e mahiai. Mahiai maleila. Umikumakahi o maua kaupapalo'i maleila.

MM: We began to farm. We farmed there (at Laie). We had eleven taro patches there.

CK: Heaha ke ano o ka huli?

CK: What kinds of taro cuttings?

MM: Auwe, ka hapanui o ko maua huli he ka'i, he piko, he pialii. Nui no na ano huli.

MM: Auwe, most of our huli was ka'i, also piko, and pialii. Many varieties of taro.

Ka hapanui no nae o ko maua huli i kanu ai o ke ka'i.

However, most of our taro cuttings planted were ka'i.

CK: Maihea ka wai?

CK: From where came the water?

MM: He punawai no ka mea he wahi papa'ihale no ko maua maleila, wahi hale a he punawai.

MM: There was an artesian well because we had a small shack there, little house next to the well.

Keia punawai, oiahoi paha no ka poe kanu laiki no paha mamua i hana ia.

This well, indeed perhaps was for the rice planters formerly there.

Ka mea nana i hoomaka keia punawai, oiahoi o Likana "Eli-wai".

The one who drilled this well was namely Link McCandless, the "Well-digger."

Nana i hoomaka keia punawai. Ai no nae ka manawa a'u i noho ai me ka'u kane

He initiated this well. However, at the time I was married to my husband

ua pau ka laiki, kalo wale no maleila. Hoomaka maua e hana maleila.

the rice was all gone, only taro was there. We two started to work there.

Keia hana ana nohoi o maua no ka mea ka aina no ko'u makua-honowai.

We indeed worked there because the land belonged to my father-in-law.

Ua haawi ia i ka halepule e kanu i ke ko. A o keia mahele o keia aina kalo

He had permitted the Church to grow cane on the land. And this area of taro patches





a haawi ia ko'u mau makua-honowai e kanu kalo. Oiahoi, mahi aku a mahi mai.  
 was given to my parents-in-law to plant taro. That is, you cultivate mine and  
 I cultivate yours.  
 Oia ke ano i hana ai maleila. Kuai nohoi maua i wahi papa'ihale,  
 That was the way it was done there. We bought a little shack,  
 a ku nohoi wahi papa'ihale maha'i nohoi o keia kaupapalo'i a maua me keia punawai.  
 and this shack stood beside these taro patches of ours and this well.

CK: Malama ia no na puaa kekahi?

CK: You also raise pigs?

MM: E ko'u noho ana maleila, malama puaa, malama kaka, malama ka moa, malama iole  
 lapaki,  
 MM: During my stay there we raised pigs, raised ducks, raised chickens, raised rabbits,  
 kanu nohoi na mea kanu, ka uwala, ka he'i, ka leko nohoi oe, ke kapiki,  
 planted also crops, such<sup>as</sup> sweet potato, papaya, watercress, cabbage,  
 na mea apau a'u i kanu ai maleila. Ua lako nohoi ke ano ko maua noho ana.  
 all kinds of things I planted there. Indeed we two were well supplied during our  
 stay there.  
 Ma ke kino, lako.

Temporally we were self-sufficient.

CK: Maleila keia manawa oia no ka Polynesian Cultural Center.

CK: There stands now the Polynesian Cultural Center.

MM: Ae, maleila o keia manawa ua lilo i kela wahi i Cultural Center.

MM: Yes, this time that place has been taken over by the Cultural Center.

A kela poe kumulaau au e ike maleila na'u nohoi i kanu kela poe kumulaau.

And those trees (coconuts) you see there I planted indeed those trees.

Ua weiho ia nohoi kela kumu lauhala nui au i komo aku ileila na'u i kanu ia.

That big pandanus standing where you enter which has been spared I planted it.

Ko'u manawa e hele ai i kela wahi, nana kena wahi, kulu mau ko'u mau waimaka

Whenever I go to that place and view that place, my tears flow

ke nana 'ku kela wahi. Aloha, no ka mea nui ka'u poe keiki apau ileila.

when I look at that place. Fond memories arise because my many children lived  
 there.



Hoomaka lakou e hana i ka loi, a loa nohoi ka'u poe moopuna ileila  
 They worked in the taro patches, and also my grandchildren came while  
 no maua kahi i hana ai.  
 we farmed there.

CK: Pehea ka poi, mahea i hana ai i ka poi?

CK: What about the poi, where was it processed?

MM: Ka'u poi, huki no wau a lawa no kapule 'hola okoa, hoihoi ka hale, kupa,

MM: Regarding my poi, I would pull enough taro for the whole week, take it home,  
 ku'i nohoi, ku'i nohoi. A mahape lawa no kahi kenikeni kuai au i mikini  
 also pound it, also pound it. Later when the money was sufficient I purchased  
 e wili ka poi. Me keia mikini wili poi nohoi a'u a hiki i ka lawe ia ana ka aina.  
 to turn out poi. With this poi grinding machine of mine I operated until the  
 Kela manawa ka ai ke hana au ka ai, haawi na hoaloha. Haawi wau ia lakou  
 That time when I made poi I shared it with friends. I would give it to them  
 ke kalo nohoi. Lakou makemake haawi au ia lakou, Peia nohoi ko makou (apana)  
 also the taro. If they expressed desire I would give it to them. Likewise our  
 no ka mea ko makou apana mamake ka poi, haawi wau ia lakou no ka mea  
 because if our ward wanted poi, I would give it to them because  
 ka olelo a ka Haku aale keia mau mea ka mea au e hoihoi ai. Kau mea i hana ineinei  
 the Lord says these earthly things you do not take with you. What you do here  
 malama i kou hoaloha oia kou pomaikai e hoi ai. Olelo mai ka Haku  
 as helping your fellowmen that is your blessing with which you return. The Lord  
 "Ina aloha oe ia'u aloha oe i kou poe hoalauna." Oia ka olelo a ka Haku.  
 "If you love me you love your fellowmen." That is what the Lord said.

NOTE: Footnote explanations throughout this manuscript are principally  
 from Pukui-Elbert Hawaiian-English Dictionary.















